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VOL. XXIX.

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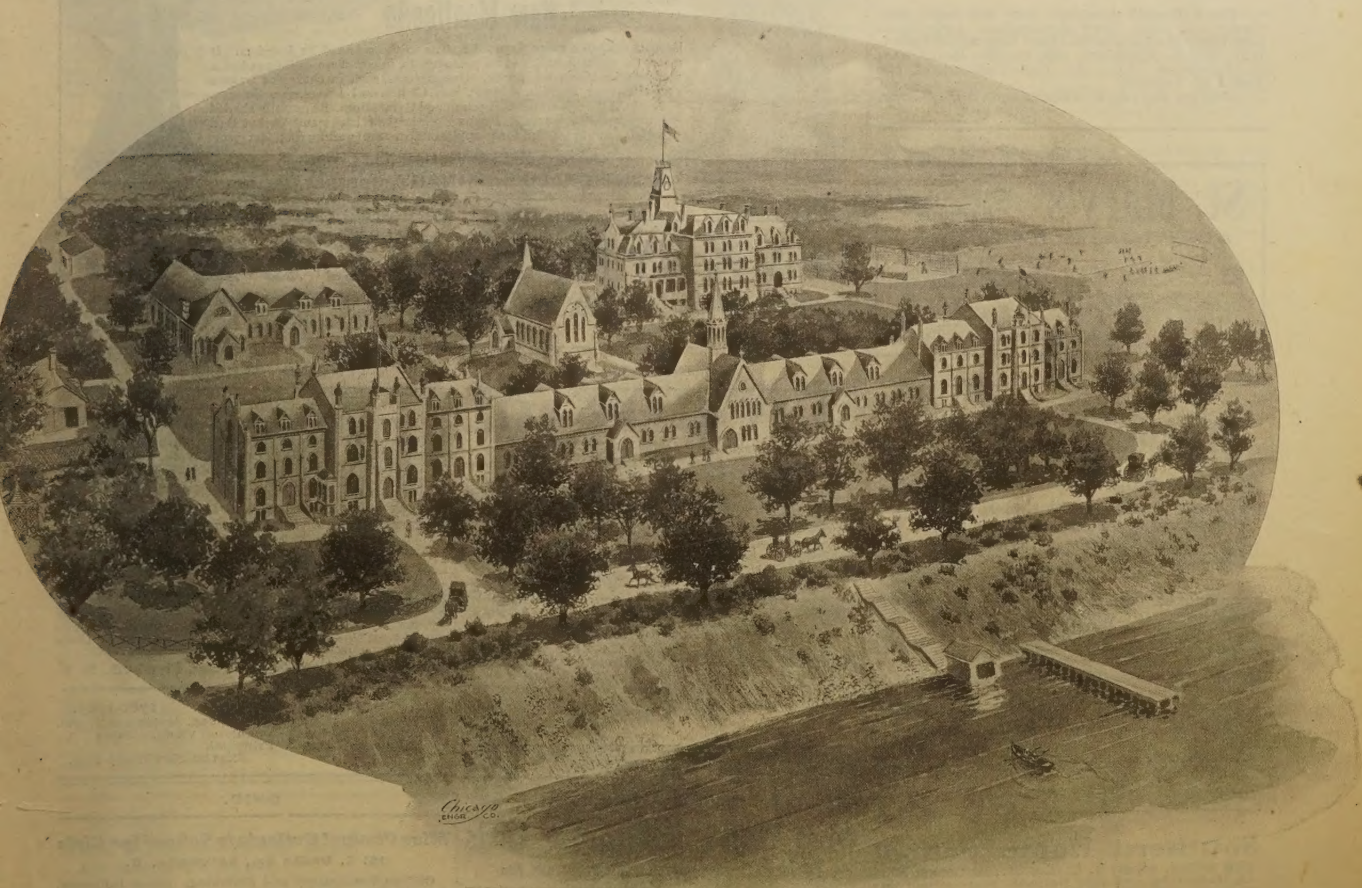
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Vol. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 22, 1903. No. 17

Editorials and Comments.

The Living Church

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THE ANGLICAN POSITION STATED.

THE fact that the Bishop of Fond du Lac is to-day embarking
from New York on a somewhat extended trip on the con-
tinent of Europe, leads us to make editorially the acknowledg-
ment of the letter printed in this issue from the pen of Father
Duffy, the head of St. Joseph's Seminary (R. C.), Yonkers,
N. Y., which acknowledgment the Bishop himself would, no
doubt, desire to make if he were within practicable distance.

If Father Duffy seemed to detect in Bishop Grafton's letter
(*THE LIVING CHURCH*, July 11th) "a tone . . . hardly in
accordance with the suavity and urbanity one expects from a
Christian Bishop," we think the Bishop of Fond du Lac would
be the first to wish his regret to be expressed. Possibly the
fact that one of the controversial periodicals of the Roman
communion had, only a few weeks before, gravely informed
its readers that Bishop Grafton had abandoned the Episcopal
Church and become a convert to Rome, and that he is fre-
quently made the subject of—shall we say contemptuous?—
criticism by the Roman press in general, had unconsciously
lent a note of bitterness to the Bishop's reply to Father Duffy,
which the courteous language of the latter, standing alone,
would not seem to warrant. Speaking for ourselves, we must
say that the tone manifested by Roman writers in general to-
ward the Anglican communion, particularly through the Roman
press, being so often characterized by sneers, often with mis-
representation, sometimes heaped with abuse, makes it very
difficult for Anglican Churchmen to approach the border land
of the Roman Controversy without betraying a sense of the
injustice with which we feel that we are treated by Roman
controversialists in general. If, smarting under this sense of
injustice, the Bishop of Fond du Lac should have seemed to
Father Duffy to have treated his own thoroughly courteous and
gentlemanly communication as a part of the less creditable
attack of his religious associates which Father Duffy cannot
have failed to perceive, from week to week, in the journals of
his own communion, the Bishop would, we can avow from our
own intimate acquaintance with him, wish his regrets at this
misapprehension to be expressed.

WITHOUT ATTEMPTING to write controversially, it may per-
haps be helpful if we make the attempt to show more ade-
quately the Anglican position with respect, first, to the Cath-
olic Faith, and, second, with respect to treatment of contro-
verted questions between the two Western communions. As we
are doing this in order to show to one on the "other side" what
is our own position, rather than to maintain that the Anglican
position is right and the Roman position wrong, we shall be
interested now only in examining what, in fact, the Anglican
position is. It is concerning this question that Father Duffy
has—sincerely, we feel assured—asked. We shall make no at-
tempt to prove that the position is itself right.

THE ANGLICAN point of view starts with the assurance that
the Catholic Faith, in its entirety, was committed to the Cath-
olic Church; that the Catholic Church is an organism, in which
the indwelling life of the Holy Spirit is ever the vivifying
force; that in some mystical way the Church is the Body of
Christ, in a unity with Him, typified by the unity of man and
wife in Holy Matrimony; that every duly baptized person is a

member of the Holy Catholic Church, though, unhappily, a considerable section of those members are living outside the visible communion of the Church, and, in fact, are defiant of her authority; that voluntary associations of such baptized persons, though commonly called Churches, are no part of the Catholic Church, though individually some of their members, by virtue of their Baptism, are also members of the Catholic Church.

The Faith is unchangeable. The Church herself is the authoritative expounder of the Faith, but in expounding it, is limited by the condition that

"it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation." (Art. Rel. XX.)

The Church thus has "authority in Controversies of Faith" (*ibid.*); but it is an authority limited in its exercise by the proviso quoted above.

In making its interpretation of the Faith, the Church speaks (a) through oecumenical councils, which we think of as those councils whose decrees have received the assent of the whole Church, East and West, and whose number is commonly limited by our theological writers to seven; and (b) by consentient agreement, unbroken by the official dissent of any single corporate body of the Church.

In interpreting the points upon which the Catholic Church is, in fact, in unanimous agreement, we must reckon as comprised within that Church all those bodies which maintain unbroken their official continuity with the Church of the twelve Apostles. The Anglican Communion is, of necessity, reckoned as a part of this Church. The reasons for this reckoning are stated very fully in the Encyclical Letter of the two English Archbishops, and also in the masterly discussion of the subject contained in Mortimer's *Catholic Faith and Practice* (vol. II., pp. 88-133). These two authorities may be commended to Father Duffy as sufficiently stating the Anglican view of the controverted right of that communion to claim fellowship in the Holy Catholic Church. The intention on the part of each of the Anglican Churches to maintain and continue unbroken the historic continuity, by means of the historic ministry of the Church, is directly stated in the Preface to the Ordinal, which, in each one of the successive Prayer Books set forth in the English language, from the English Prayer Book of 1549 to the present American book, has uniformly declared:

"And therefore, to the intent that *these orders* (i.e., 'Bishops, Priests, and Deacons') *should be continued,*" etc.

Therein, and especially when this sentence is read in connection with the balance of the Preface to the Ordinal, of which it is a part, the Church explicitly shows her intention, not of creating a new, but of continuing an old order. For this, and for many other reasons, the Anglican position includes the Anglican Church, with the other historic Churches of the East and the West, in the general term, the Catholic Church.

Wherever the doctrine officially held by every portion of the Catholic Church is in agreement, and has uniformly been in agreement throughout Christian history, we discover the Catholic Faith. This agreement may, of course, have been broken by individuals who may have called into question any portion of the Faith; the agreement required is only that of the corporate teaching of all the Churches, as officially set forth, or else the determination of an oecumenical council. The unanimous consent required by the Vincentian rule, which is commonly accepted by Anglicans, cannot, of course, be extended to cover the attitude of individuals, for every tenet of the Catholic Faith has been controverted by a greater or less number of Bishops, priests, and laymen, in each of the sundered communions of the Church.

In teaching these unquestioned facts of the Catholic Church, our theologians bring to their consideration the spirit rather of inquiry, than of doubt. Herein the admirable argument of Father Duffy would, we think, be commonly accepted by Anglicans. Inquiry is essential in order to vindicate the Faith; doubt is neither a necessity nor a normal attitude of mind, to bring to the investigation of the subject. Knowing our Creeds, we do not study to find the Catholic Faith, but to vindicate it. The intellectual doubter who investigates the postulates of the Faith in order to confirm or to remove his doubts, is upon a wholly different plane from the Catholic Christian who, harboring no doubt as to the vindication of

the Catholic Faith, yet exhausts every intellectual process to inquire concerning it and to test the adequacy of the doubts raised by other men. We need not here consider the spiritual or intellectual condition of the former of these advocates. With Father Duffy, we are treating only of those who are convinced of the truth of the Catholic position, and who, as instructors, must meet the objections of those who are not convinced.

SO MUCH for the attitude of Anglican Churchmen toward those postulates which are recognized as comprising the Catholic Faith. They are closed questions. We test them, but we do not doubt them, nor do we accept them primarily because, having studied them, we have convinced ourselves of them by intellectual process.

But beyond those fixed tenets of the Catholic Faith, lies the whole realm of questions at issue between the sundered communions of the Catholic Church. On these the Anglican position differs in kind from the Roman position. Rome holds that she alone is the Catholic Church, and that the local decrees accepted only by Latin Christendom are a portion of the Catholic Faith. The Anglican denies this proposition, but does not set up a counter claim that her own local decisions must be accepted as the Catholic Faith. Where portions of the Catholic Church differ with each other, it is obvious that neither part can claim the authority that adheres to those tenets upon which they agree. All the questions concerning the Papacy, some details concerning the sacraments, the question concerning the certainty of the Immaculate Conception of the Blessed Virgin Mary, may be cited as examples of such questions. On such mooted questions, the Anglican denies that Catholic consent establishes the Roman position; but she does not maintain that it establishes the Anglican position. It is in this realm, we think it likely, that the Bishop of Fond du Lac intended his proposition as to the place of doubt, which Father Duffy rightly shows to be untenable in the realm of the established Catholic Faith, to be applied. If the Catholic Church disagrees as to whether, e.g., the Pope be infallible, one section asserting that he is and the other section denying it, doubt cannot, in that realm, be a sin. It is the reasonable attitude to bring to the investigation of the subject. The burden of proof rests with those who assert the proposition. The proposition is one upon which no *a priori* probability—much less, certainty—can be alleged. The section of the Catholic Church that holds to it is under the necessity of convincing the remaining sections of the Church that the doctrine is true, before that doctrine can be accepted as of oecumenical force. Here enters the province of the Holy Spirit in the Church. If the doctrine is true, the Holy Spirit, leading the Church into all truth, will ultimately lead all sections of the Church to accept its truth. Then, and not till then, can the doctrine of Papal Infallibility be—from the Anglican point of view—accepted as a portion of the Catholic Faith. Even then would arise the question whether the long continued denial of that doctrine by sections of the Church, which denial has already extended practically through the whole of Christian history, would not make it impossible for the proposition to become rightly a dogma of the Catholic Faith, even though at some far distant future period, the whole Church, Eastern and Anglican as well as Roman, should agree upon it affirmatively. Practically, it seems, from the Anglican point of view, a probability amounting almost to a certainty, that *nothing that is not already accepted by the whole Catholic Church can ever in future be elevated into a dogma of the Catholic Faith*. Perhaps, however, we ought not to go beyond asserting the *large probability* of this position. Certainly we may hope that in spite of it, the whole unity of the Church may some time be restored.

If the Anglican does not maintain that his position, as, for instance, it is set forth in the controversial numbers of the Articles of Religion, is to be construed as on a level of certainty with the articles of the Catholic Faith as they are stated, for instance, in the Creed, how are these former instruments to be interpreted? We answer, they are stated as the judgment of an important section of the Catholic Church, on important questions, at a time when it seemed wise to enunciate such a statement. It is not denied that in some of these statements made by the Church of England in the sixteenth century, and still re-affirmed, she stated judgments that are at variance with her common judgment two or three centuries earlier. Some of her own former practices—as, for instance, the rendering of public worship "in a tongue not understood of the people" (Art. XXIV.)—are now expressly condemned.

And if, on such questions, upon which the whole Catholic Church is not, in fact, agreed, the Church of England has, at different times of her history, expressed different judgment, she does not differ thereby from other sections of the Catholic Church which have similarly changed their practices and even their belief. Father Duffy will not deny that prior to 1870 his own communion did not teach the certainty that the Pope, speaking *ex cathedra*, is infallible, nor that since 1870 she does teach it. Hence we say, that in matters in which there is no definite agreement in the Catholic Church, it is no reproach to one section that its judgment has, at different periods of its history, been different from that at other periods. The reproach only enters when one section alone, disregarding the denial of other sections, maintains its own judgment at one period of its history to be elevated into the certainty of a dogma of the Catholic Church, and thus a condition of communion with it. If Father Duffy includes Anglicans in his statement that "In our controversy with Protestants . . . we find that their position keeps shifting in a most bewildering way," it is very easy to point him to the year 1870 in order to remind him that the same thing is true of the Roman position.

There is nothing unreasonable in this discrimination between what is accepted as the Catholic Faith and what is stated as the Anglican judgment concerning other matters. Father Duffy himself shows that Rome makes the same distinction when he says that the Papal Bull on Anglican Orders was not pronounced *ex cathedra*. It stands, in the Roman communion, on precisely the plane which the controversial sections of the Thirty-nine Articles stand in the Anglican communion; the judgment, that is to say, of one communion of the Church, concerning facts which are not, in themselves, dogmas of the Catholic Faith.

This, briefly stated, is, then, the Anglican position. She maintains her own historic, rightful place as a section of the Catholic Church of history. She holds rigidly to the articles of the Catholic Faith which have the authority of the whole Catholic Church. In questions about which the whole Catholic Church is not agreed, she states her current judgment, where such statement seems necessary, maintains her position, not as oecumenical, but as probably correct according to her judgment, states her grounds for thus believing, invites inquiry as to their sufficiency, and appeals to a future Œcumenical Council for ultimate settlement. Claiming no more for her local position, she denies the right of any other section of the Catholic Church to claim more. She accords the Roman communion exactly the rights she maintains for herself—no more, no less. She regrets sincerely that such important questions are at issue between the two communions, and longs for the time when they may be cleared up and when the Catholic Church may resume a visible unity. For the rest, she leaves her case in the hands of Almighty God.

IN THE southern part of New Jersey the traveller does not find the wealth of historic buildings characteristic of Philadelphia, Boston, Richmond, or Charleston. Old St. Mary's Church, Colestown, had an interest heightened by the fact that so few structures antedating the Revolution were to be seen, and the destruction of the edifice was felt by thousands as a personal loss. Apart from the pride naturally felt in a church which linked modern Camden to the colonial days, there was the tender memory of the interment of so many well-known citizens. St. Mary's was not large or beautiful; the artist could not find a "long-drawn aisle or fretted vault"; and even the most Spartan worshipper did not urge that it should be opened in winter. On summer afternoons, fair-sized congregations were often seen, and after service nearly every one looked at some familiar gravestone. It is doubtful if Camden and Burlington counties have any residents of twenty years' standing who were not acquainted with some one whose name appears in that old burial ground.

For some time past, the *Burlington County Democrat* has been publishing the vestry records of the old church, and has gathered a mass of data concerning the departed whose dust reposes in the churchyard. The baptisms, the marriages, the comings and goings of the older clergy, the various items in the history of St. Mary's, have excited much interest. Comparatively few of the clergy of the Diocese of New Jersey retain lively memories of Bishop Odenheimer, fewer still of Bishop Doane, and these quaint old archives telling of the parish as it was in the long-past days of Bishop Croes, have suggested to the younger men the desirability of tracing the

annals of other glebes and chancels. Rarely has a secular paper given so much space to parochial history, and the fact merits chronicling in the Church press.

WE THINK many will be interested in the suggestion made by our New York correspondent in his letter published in this issue, that a "summer conference under Church auspices" be arranged for another year, in which the culture of the spiritual life and instruction on Churchly lines might be made factors in a summer vacation. Such a conference might be so planned as to give time also for vacation rest and relaxation, for it should not be forgotten that these also are needed by those who would attend. This end might be reached by leaving the afternoons and perhaps a half or a third of the evenings free, while providing competent speakers to treat of matters pertaining to spiritual culture and to the intellectual problems of the Church and of the Christian religion in general for mornings and the remaining evenings. Each day would naturally begin with the Holy Eucharist, and the daily offices would, of course, have their proper place.

We hope that some Churchmen may be found who will be willing to take the initiative in arranging for such conferences, to be held somewhere that would be convenient for summer tourists. We think, with our New York correspondent, that the East would be the best section in which to try the experiment, by reason of the greater numerical strength of the Church there to be found within easy radius from any point that might be selected; but if such an Eastern conference should be so well managed as to prove successful, we shall be surprised if similar summer conferences do not spring up, within the next few years, in many other parts of the country.

Possibly the reorganized American Church Missionary Society might find it within the scope of its larger ideals, to arrange for such conferences. We think Churchmen everywhere are slowly realizing that a large part of the apathy toward missionary matters which we find among Churchmen, is due to the narrow limits which we have generally assigned to the missionary field.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—The Pectoral Cross as worn by Bishops dates at least from the thirteenth century. The symbolism is that of the consecration of the breast as the seat of the affections, by wearing the cross upon it.

G. C.—(1) Both books are excellent. Father Puller's *Primitive Saints and the See of Rome* is more complete than Bright's *Roman See in the Early Church*.

(2) Lord Selborne's *The Catholic and Apostolic Church* is not a history, but a consideration, in the form of essay-letters, of questions pertaining to the Church. For a popular history of the Church of England, Wakeman's or Overton's is best.

F. M.—(1) In the American Church, the *Constitution* embodies the more important matters of Legislation such as are not liable to require frequent amendment, including the provisions for the organization of General Convention, the election and consecration of Bishops, creation of Dioceses, of Missionary Districts, and of Provinces, the authorization of the Book of Common Prayer, etc. The *Constitution* may be amended only by the concurrent vote of two successive triennial General Conventions. The *Canons* deal with matters more of detail, and may be amended at any General Convention. A provision placed in the *Canons* is more easily changed, if any change seems desirable, than is an article of the *Constitution*.

(2) The Pope esteems himself the "Prisoner of the Vatican," because at the time the Italian kingdom supplanted the former Papal States (1870) and established its capital in Rome, the temporal jurisdiction of the Pope was confined to the grounds of the Vatican only. The Pope refuses to admit the authority of Italy in those former states, which include the city of Rome, and he therefore refuses to set foot upon any ground outside the Vatican, lest he should seem to acquiesce in the Italian protection that would, constructively, be thrown about him.

D. P. L.—We are not familiar with the book. Thanks for your letter.

MAKE YOURSELVES nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings—treasure houses of restful and pleasant thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—*Ruskin*.

MANY AND MANY of these men whom we see plodding on in their dusty ways are travelling with visions in their souls. Nobody knows it but themselves and God. Once, years ago, they saw a light. They knew, if only for a moment, what companionships, what attainments, they were made for. That light has never faded. It is the soul of good things which they are doing in the world to-day. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all its prophecies.—*Phillips Brooks*.

ECCLESIASTICAL LITIGATION IN ENGLAND.

The Archbishop of York Loses a Case.

DOLLING MEMORIAL HOME OPENED.

Various English Incidents.

LONDON, Aug. 4, 1903.

THE Archbishop of York, I cannot say I regret to announce, has lost his case in the York Consistory Court, against Christ Church, Doncaster. This, in short, is how the case arose: His Most Reverend Grace appears to have come of late strongly to disapprove of certain ornaments in Christ Church, which, though introduced without faculty authority—as for obvious and good reasons is not at all an uncommon practice in these days—are not in themselves unlawful, whilst he also appears to have been particularly anxious that their removal should be effected during the present vacancy in the vicarage; the ornaments objected to consisting of two side altars, two statuettes—respectively of the Blessed Virgin and St. Joseph—and also pictures of the Stations of the Cross. Consequently his secretary, Mr. T. S. Noble, also acting as sequestrator of the benefice of Christ Church, Doncaster, applied for a monition against the church wardens of that church for the removal of the alleged illegal ornaments; and a citation was accordingly issued calling upon the church wardens to show cause why the monition should not be granted. To this the church wardens filed a petition challenging Mr. Noble's *locus standi* as promoter of the civil suit, and also denying that respondent had committed any breach of the law.

The case came on for hearing on Saturday week in the York Consistory Court, before Chancellor Cripps. From counsel's opening statement on behalf of the promoter of the suit, it appeared that on Easter Monday last, the benefice of Christ Church, Doncaster, being then vacant, the Archbishop of York visited the church in company with the church wardens, and ordered them then and there to extinguish a lamp that was lighted in front of the statuette of Our Lady, which they accordingly did. His Grace afterwards wrote requesting that they should apply for a faculty for the removal of the other ornaments then complained of, which had been erected without a faculty. They failed, however, to comply with this request, and further correspondence ensued, as a result of which the Archbishop removed the sequestration from the church wardens, appointed his legal secretary, Mr. Noble, the sequestrator, and applied for a citation, as we have seen. A letter was read in evidence by Mr. Noble's counsel from the church wardens to the Archbishop strongly protesting against the terms in which his Grace had chosen to address them through his legal adviser, and asserting their right to greater consideration. They also recalled the fact that in a letter under date 1895, his Grace had himself said that these ornaments were admissible. In reply, the Archbishop again admitted that the ornaments were admissible, but not as "ornaments of religious worship." The church wardens' reply to this was that they were pained and surprised that his Grace should suppose that they, as good and sound Yorkshire Churchmen, should have been guilty of treating a statue as an object of religious worship. They trusted, therefore, he would withdraw what he had written. In conclusion they said, in part:

"We are simply amazed at your writing in your letter of May 5th, 'The other Altar is, as I understand from you, an Altar to St. Joseph.' We said nothing of the kind in our letter, and what your Grace means by this use of them we cannot imagine. These altars are used exactly as the altar in the chancel is used, simply and solely for the offering of the Holy Eucharist and for the communion of the people."

For the defense, Mr. Hansell, being leading counsel, it appeared, *inter alia*, that the church wardens had, on July 17th, applied for a confirmatory faculty for one side altar only, besides other ornaments. On the decisive legal point in issue, respondent's counsel argued that the application for a monition was governed by the case of "Lee and Fagg" (decided by the Privy Council in 1874, and upholding Sir Robert Phillimore as against Dr. Tristram); that neither the fact of Mr. Noble being the Archbishop's legal secretary and acting by his direction, nor the fact that he had been appointed the sequestrator constituted "sufficient interest" to enable him to promote the suit. On the general question of the ornaments, he contended, *inter alia*, that the Archbishop should have postponed the

matter till a new vicar was instituted, when it might have been adjusted.

The Chancellor, in giving judgment, said he was bound by the decision in "Lee and Fagg"; and was "reluctantly" compelled to decide that Mr. Noble, not being a parishioner, had not "sufficient interest" in the legal sense required in a civil suit. He would, therefore, have to dismiss the application, though the ornaments, not having been erected by a faculty, were, *ipso facto*, illegal. In view, however, of the fact that a citation would issue for a confirmatory faculty, and the general question would then be discussed, he would adjourn the present case till then, and treat them as one case. He expressed a hope, however, that the matter would in the meantime be settled without further litigation.

The Bishop of Stepney has recently opened the Convalescent Home established at Worthing as a memorial to the Rev. Robert Dolling; the management of which is to be carried on by the deceased priest's two sisters. A new edition of Mr. Dolling's book, *Ten Years in a Portsmouth Slum*, will be issued next month.

The Society of the Sacred Mission are supposed to be leaving Mildenhall, Suffolk, this week, for their new abode at Kelham, about two miles from Newark, Nottinghamshire. In writing to announce their intended departure from Mildenhall, Fr. Kelly offers the following explanation to those who are not acquainted with the work of the Society:

"Just over twelve and a half years ago we began training men for Ordination who seemed to have no other chance of fulfilling God's calling. After six years we were driven from London by the necessity of finding more room. The same reason, together with the closing of our lease, drives us out again. In our first year I was alone with these students; we are now a society of some forty-four members at home and abroad, while the House contains fifty-four members, and there are many waiting to join."

He also states that it cost them last year about £37 a head per annum.

The class-list in the Final School of Theology at Oxford, which has recently been published for this year, contains thirty-eight names, including two of women. The colleges most represented in the list—there being four classes—are, St. John's (5), Keble (5), New (4); whilst two of the three men who obtained a First Class were from New College, the other one from Wadham. The two women whose names appear in the list—it being the first occasion on which women have been examined in the Honour School of Theology—were both members of Lady Margaret Hall; and the one who obtained a First Class was Miss Ethel G. Romanes. Miss Romanes, it is interesting to know, is a daughter of the late Mr. George Romanes, Darwin's favorite pupil and later an eminent biologist, who, having lapsed into agnosticism, was recovered to the Faith and Communion of the Church a short time before his decease—mainly through the influence, it may be well to add, not of Dr. Gore (as is commonly supposed), but of Father Waggett of the Society of St. John the Evangelist.

The Bishop of London, as chairman of the London Council for the Promotion of Public Morality, has lately addressed a letter to the clergy of his Diocese, calling their attention to the appeal issued by the Council in view of the Borough Council elections in November next; which appeal deals with the matter of the suppression of houses of ill fame and the prosecution of men who live on the immoral earnings of women, and especially the prevention of open solicitation to vice in the streets. At the last municipal election, the Council sent out certain questions to candidates, and it is proposed to adopt a similar course at the forthcoming Borough Council elections. Meanwhile, the clergy are asked to bring the matter before their people, corporately or individually. Amongst the Bishop of London's colleagues on the Council are the Bishop of Rochester, the Romanist "Bishop of Southwark," Mr. F. B. Meyer of the Congregationalist body, and Mr. Percy Bunting, editor of the *Contemporary Review*.

Although now for many years the King's School at Canterbury (founded by Archbishop Theodore—seventh century—re-founded by King Henry VIII. as a public school, and located within the precincts of the Cathedral) has been permitted to use the south choir transept as its chapel, yet hitherto there has been no altar there since Edward VI.'s or Elizabeth's reign. Last autumn, however, the Headmaster obtained the cordial consent of the then Dean (Dr. Farrar) and Chapter for an altar with reredos and other proper fittings to be placed in the chapel of St. John the Evangelist, one of the two apsidal chapels on the east side of that transept. The work having

then been entrusted to the Cathedral architect, Mr. Caroë, he has very successfully designed an altar and reredos in dark oak, enriched with carving, and a canopy of open woodwork; and he has also fitted the ancient aumbry in the apse with a handsome oak door. The dedication of the altar took place on the 23d inst., the Bishop of Dover officiating.

On the evening of Wednesday before last, the Patronal Festival of the Church of St. Mary Magdalene, Paddington, the vicar (the Rev. W. H. Bleadon) was presented with a hall clock, suitably inscribed, a check for £135, and an address bearing names of the subscribers, more than 500 being adult members of the congregation. The presentation was made by the Duke of Newcastle. Although not a parishioner, he said, he attended St. Mary Magdalene's regularly when in London, and so could call himself a member of the congregation. They owed, he thought, a deep debt of gratitude to the vicar for the noble stand he, in common with other clergy, had made in preserving to them their Catholic privileges. The vicar, in reply, said that it would be fourteen years in September since he first came to the parish as an assistant curate. At that time Dr. West was vicar, but when, after his decease, the Keble Trustees offered him the living, it was with a great sense of responsibility that he undertook to follow one who was so dear to them all—one, too, so blessed with this world's goods, and who had such a large number of friends able to help him. He, nevertheless, threw himself upon them, and he could only say that he had not lived to regret it.

"Since the Lambeth Opinions had been foisted on the Church, and they were called upon to carry them out, he had felt no little anxiety, and that he was working against enormous odds. He was determined to be true to the principles of their most Holy Faith, and it was an enormous help to know that he was supported by the entire congregation. As they would remember, some years ago he called a meeting in that room, and laid before them the demands of the then Bishop of the Diocese, and told them that he felt he could not obey them, as they were uncanonical. He then asked for their support, which was freely given. He sincerely thanked them for that present token of their love. It was his earnest prayer and hope that as long as he had health and strength sufficient he might have the great honor and pleasure of ministering among them."

The preachers at the Festival have included, amongst others, the vicar of St. Alban's, Holborn, and the Rev. Fr. Carey, S.S.J.E.

The Bishop of St. Andrew's, Canon (now also Dr.) Scott Holland, and the Rev. Mr. Campbell, Provost of St. Ninian's, Perth, sailed from Southampton on Saturday for the Cape, where they expect to remain until November for the purpose of organizing the great "Mission of Help" which the Church of the Province of South Africa proposes to hold next year. It is understood that the main body of missionaries next year will also be from England, and will include the Bishops of Chichester, Ripon, and Stepney, besides nearly forty clergy.

Mr. Justice Phillimore has been indulging, it appears, in what must have seemed to him quite a romantic form of relaxation from the ordinary grave routine of his professional life. For his lordship has been on a visit in his robes of State to the High School, York, of which his cousin, Miss Phillimore, is the Headmistress, in order to give the girls an object lesson on the historical origin and rationale of the robes which are worn by his Majesty's Judges. A Judge's robes, he said, were worn, not for the sake of dressing up, but to impress both himself and others with the awe and majesty of the law. "They were originally priest's garments, the priests of early days being the only men of sufficient learning to act as Judges in cases too difficult for the great barons. His scarlet gown was a closed cope, his black girdle, or sash, and the stole, were the priest's cincture and the deacon's stole. His wig was a relic of the time of Charles II., when grave people, such as Bishops and Judges, wore plain powdered wigs in contradistinction to the flowing curls of the courtiers. Lastly, his black cap—a cap such as Sir Thomas More wore—was only worn on two occasions—when meeting the Lord Mayor of London, and when passing sentence of death."

J. G. HALL.

*THE EDUCATION of women and co-education are not such new things as most persons believe. In Helene Lange's *Handbuch der Frauenbewegung*, attention is called to the fact that some of the monastery schools for girls in the tenth and eleventh centuries were as good as the schools for boys, and boys were sent to them.—*N. Y. Evening Post*.

AN OLD SCOTCHWOMAN, when advised by her minister to take snuff to keep herself awake during the sermon, replied: "Why dinna ye put the snuff in the sermon, mon?"—*Seattle Churchman*.

DEATH OF AN AUSTRALIAN BISHOP.

THE Rt. Rev. W. T. Webber, D.D., Bishop of Brisbane, Australia, has just died at his home in his distant see city. He was consecrated in 1885, and has been active in Church work, having been largely instrumental in the creation of the new Diocese of Rockhampton. Before he was consecrated, he was for 21 years vicar of St. John's Church, Red Lion Square, Holborn, London, during which period the present church edifice was erected at a cost of £50,000.

MISSIONARY BULLETIN.

THE offerings for General Missions during July show an increase of \$8,000 over July last year, and the offerings for July, 1902, showed an increase of \$4,600 over the year before. For the eleven months of the fiscal year the increase is \$95,000, and during that time there is an increase of 868 in the number of contributing parishes.

During July East Carolina and Western Texas have completed their apportionments, making fourteen in all, and several others are getting very near to that point.

The Apportionment Plan was hardly before the different Dioceses until December, 1901, so that in the nineteen months since that time the offerings have increased about \$210,000 and 2,264 additional parishes and missions have sent offerings, because of the growing interest in the missionary cause, and largely as the result of following out the Apportionment Plan.

An increase, however, of more than \$100,000 over the contributions of last August is still required to meet all the pledges or appropriations made in the name of the whole Church, and to restore the Reserve Funds.

Why is this so? Because, notwithstanding the great advance that has been made, there are still 2,300 parishes and missions with about 225,000 communicants that have not yet sent in their contributions toward the Apportionment.

If all parishes and all Churchmen will send in their fair share of offerings promptly, the amount desired will still be secured before the close of the fiscal year, September 1st. Is the time too short before that date for us to try what each one individually can do toward bringing about the result so much desired by all for the honor of the Church and the progress of the Kingdom? It is not, if each one who receives this letter endeavors to do his share.

We hope that the detailed report for the entire year, which will be prepared and sent throughout the Church as quickly as possible after September 1st, may show a very great advance over the present figures, and include all the offerings that are possible from every parish and mission and every Churchman.

Yours very truly,

GEORGE C. THOMAS, Treasurer.

"FOR THE CULTIVATION of Christian individuality in young men and women born within its precincts and inheritors of its mission; for the moral leavening, too, of the whole educational lump, the economy of the kingdom demands the Christian college," says the *Interior* (Pres.) of Chicago. "That dictate of Christian common sense may safely be said to have emerged from the underbrush of dispute. But sad to admit, what we repeat with glib acceptance as theory, we perform in practice with pitiful shortcomings of effort and zeal. Yet certainly when all these shortcomings rise into accusing sight before us, it is time not for lamentations but for fruits worthy of repentance. The General Assembly need spend little time in discussing the extent of Presbyterian complicity with these common failures, but it should spend much time in devising means and incentives to amendment. If the children and young people are not getting the quality of training which they ought to have, let the Church vow a mighty vow that they shall be given all their right. If our penuriousness or our carelessness has left out denominational schools to suffer under a ban of inferiority to their public rivals, the Church must reform from its neglect and secure at whatever cost the full efficiency of Presbyterian education. If we tell our young people that they had better resort to Christian schools for their college work, we must not penalize them for obedience by subjecting them to abridged advantages. Let us see whether there is not virility enough in Presbyterianism to correct acknowledged defects."

GOD'S TREASURY, wherein we must cast our gifts, needs every mite as well as every talent.—*Farrar*.

SINCERITY and charity are as the life-blood in the veins of the Church of which Christ is the Head and the Heart.—*Farrar*.

NEW YORK'S RECORD IN GENERAL MISSIONS

Averages Somewhat Better than does the Country at Large
SHALL THERE BE SUMMER CONFERENCES FOR CHURCH-
MEN NEXT SUMMER?

Improvements Under Way in New York Churches.

NEW YORK CITY churches, taken all together, are not so backward in their mission contributions as recent reports in the secular press would indicate. In the statement just made by the Treasurer of the Missionary Society, Mr. George C. Thomas, the figures show that New York churches had paid, up to August 1st, a larger proportion of the amount apportioned to them, than had the churches of the whole country. Mr. Thomas' summary gave \$344,989 as the amount received from all the parishes of the country. This is about 57 per cent. of the total apportionment, \$604,225. New York City churches were asked for \$91,420. This does not include Brooklyn Borough, which is in Long Island Diocese. Up to August 1st, according to the treasurer's figures, they had given \$62,859, or 68 per cent. of the amount asked. This amount and percentage will be greatly increased by this month's payments, for many parishes are planning payments to bring their contributions up to the apportionment. It is true that but a small proportion of the city parishes had paid, previous to August 1st, the entire amounts of their apportionments, but many had given almost the entire amount and some contributed more than was asked. Parishes that had paid their entire apportionment before August 1st include the Ascension, Calvary, Holy Apostles, Incarnation, St. Bartholomew's, and St. Thomas'. St. Agnes', St. Augustine's, St. John's, and Trinity Chapels of Trinity parish had also met their apportionments.

There is a strong sentiment in favor of the holding next year of a summer conference under Church auspices. This sentiment has grown out of the conferences at Northfield and other summer centers, where many Churchmen have been in attendance. It is argued that if a summer Church conference for the exchange of ideas and the strengthening of the spiritual life were to be held in some Eastern center, many young men and women of the Church would include it in their vacation plans, and would count it a privilege to spend a week or more in a place where mornings and perhaps evenings might be given over to learning something. At the Northfield conference last year, Mr. J. H. Falconer, Jr., one of the New York Lay Helpers, found so many Churchmen in attendance that he arranged a Celebration in one of the hotel rooms. The service was held at seven one Sunday morning, the late Rev. Dr. E. Walpole Warren being the celebrant. Nineteen were present. This year Mr. Falconer was again at Northfield and was asked to arrange for a similar service. The celebrant was the Rev. Griffith Thomas, rector of St. Paul's Church, London, England, and 120 received. The figure indicates the number who attend the conference, and it is said that there is little doubt that many of these same people would prefer to attend a gathering where Church plans and problems were discussed. An Eastern center is suggested for the experiment, but only with the idea that if successful the plan will be followed in other sections of the country.

The Church of the Epiphany, which has been without a rector since the Rev. E. L. Atkinson met his death in a drowning accident last summer, has invited the Rev. William Tafts Crocker to succeed him. Mr. Crocker sent a letter of acceptance to the vestry a few days ago, and is expected to begin his work here in September. Mr. Crocker is now in charge of St. Mary's Church for Sailors, East Boston, Massachusetts, but is no stranger in New York, as he was for several years one of the Rev. Dr. Rainsford's assistants at St. George's. He is a graduate of Harvard University and was ordered deacon in 1888 by Bishop Paddock, and advanced to the priesthood four years later by Bishop Brooks.

The completion of Incarnation Chapel has been retarded by the strikes in the building trades, so that the building cannot be ready for dedication before the first of next year. It had been hoped to have services there this fall. The Constable Memorial Chapel in Incarnation parish church has also been delayed, and little work has been done this summer. As little can be done when the church is open for services, completion of this work will doubtless lie over till another summer. The workmen have begun on the new vicarage for Grace Chapel, and it is hoped that it may be completed within three months. Calvary parish church is undergoing a thorough overhauling. Electric lights are being installed, the interior is being redecorated, and this, with other needed work, involves an expense

of eight or nine thousand dollars. Services are now held in the small chapel adjoining, and the re-opening of the church, planned for September 1st, will probably not take place until a month later. St. Thomas' Church is in some disorder because of the installation of its new organ, but services have been regularly held there all summer. The new organ will not be completed until late in the fall, and in the meantime a small reed instrument is used. St. Bartholomew's Church will be closed until the middle of September. By that time the new bronze doors will have been put in place. A service in dedication of the whole Vanderbilt Memorial, which includes the doors and portico, will be held early in the fall.

MISSIONARY LIFE IN THE ARCTIC CIRCLE.

BY THE REV. CHARLES E. RICE,

Missionary at Circle.

AGAIN we have emerged from our two months' period of broken connection with the outside world. During the months of May and June we were not able to send mail out and received but local Alaskan mails.

The first boat up the river from St. Michael's was very interesting to us, as it brought all of the second-class mail, and it was a great pile. Three boys made three trips each for me, then took a cart and had a good load for that. I think the winter season here is more pleasant than the summer; at least the life is more regular. It is hard to go to bed when the sun is shining brightly, and the most pleasant part of the day is about midnight. It is no uncommon thing for people to sleep till noon! Of course they will be out till after the morning sun has made the air warm. Frequently they go calling at 11 P. M.

The "Midnight Sun" in June was very beautiful. We have no darkness now, but the sun disappears. Certainly this is the grandest climate in the world. Long, dreamy days in summer with seldom a cloud or a breeze to disturb the tranquility; and short, crisp days in winter, with a bracing temperature—what could be nicer? But the mosquitoes make the early summer very unpleasant. Then, too, the constant strain of watching for steamboats is very trying. I am soon to have quite an interesting and, I think, pleasant trip; go about 180 miles up the Yukon on a steamboat, then float down, visiting Indian and mining camps *en route*.

I shall probably have to paddle up several of the tributaries, so it will not all be floating.

My orders for the winter are—tramp, tramp, tramp! It is a vast territory over which I have charge, and to visit all the camps will just about keep me on the trail all winter. Bishop Rowe paid us a short visit last week, about six hours, while the boat was in port. We all enjoyed his visit very much, and it gave us new life and new enthusiasm. His wife, son, and Mr. Chilson accompanied him. At St. Michael's they part, Mr. Chilson remaining, the Bishop going on to Point Hope, Mrs. Rowe and Leo returning to Sitka. The Bishop hopes to make a winter trip up the Yukon.

We have just completed an addition to the Hospital, a woman's ward. It will be a fine building and ward when the interior is completed. The cost was but a trifle; building was given to me, hauled gratis; and, with the aid of the Indians, the rebuilding we did mostly ourselves. We need one more building to make the mission complete, and I hope to erect that if the town grows, and the prospects are that it will. Our school-rooms are much too small, and I hope that next year we can use the present church building for that purpose, and erect a new church. Building can be done very cheaply when one knows just how to get the material without expense, and does the work himself. Some of the white men and Indians are very good about volunteering labor.

HEART-KEEPING is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passion are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets so discouraged and makes a wretched failure.

The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults as inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—T. L. Cuyler, D.D.

THE INCARNATION AND THE LOVE OF GOD.

BY THE REV. CHARLES FISKE,

Rector of St. John's Church, Somerville, N. J.

WE SAW, in another paper, what the doctrine of the Incarnation teaches us about man. Let us see now what it tells us about God.

Most of all, it shows us, with absolute certainty, the love of God. Sometimes men and women are troubled and grow doubtful of that love. In the presence of some great personal sorrow or frightful public calamity, or contemplating the sin and evil that lie all about us, it must be that sometimes faith will falter, if it does not fail. With the world seamed and scarred with sin, sorrow, suffering, and death, it is not surprising that in the case of a few at least belief in the existence of a good and loving God should sometimes totter. We may say that such a faith is very weak (and often it is but conventional), yet even the most thoughtful and religious cannot but feel in the presence of such a mystery, that they must sound the depths of their convictions and ask upon what solid basis their religious belief rests.

I called not long ago on a friend who only a year before had married a sweet and lovely young woman, of whom we were all very fond. They had just those few months of happiness, and then the wife died, and with her their new-born baby. I know another case of most pitiful bereavement. A widowed mother was left to care for two little ones; for years she strained every effort to give them the privileges and advantages that would fit them for life; she had worked all those years with the constant hope before her, that they would some day be a comfort and help to her, would some day, when life opened more brightly for them, bless her for all the loving sacrifice of those years. The boy had just finished his school life, and had secured a fine business position, and the girl was just growing into years of young womanhood, when disease carried both away, and the mother was left destitute.

What could I say of God's love, to these broken-hearted mourners? What would any man dare say, if it were not for all that the life of the Man of Sorrow shows us? There are many possible explanations of the meaning of suffering and sorrow, but none of these explanations really satisfies the troubled soul. The only clue to the problem is a steadfast faith in the divinity of Jesus Christ. If we have not such a faith, we are all at sea—and those who do possess it need to realize its power in solving the difficulties of life, that they may make others feel its steadying influence.

If Christ is the Eternal Son of the Father, there can be no question about the love of God. There may be many things in the world that seem to contradict that love, but though we are mystified in the presence of all this evil, we are not at an utter loss. We know that God is love, because we know that Jesus Christ is love—and Christ is God. His life is the perfection of love—no one can deny that. But if He were merely a man, the fact would mean nothing to us; we should have but another instance of a noble, loving heart struggling against evil and, apparently deserted by God, conquered in the end. If, however, Christ be more than man—if He be God Incarnate; if He came on earth to restore sinful, suffering, sorrowing humanity into harmony with the divine plan; if, moreover, He came, not of Himself alone, but His loving purpose had its origin also in the Father's will; in other words, if "God so loved the world that He gave His only-begotten Son"—then we may hold our faith firm, no matter what dreadful calamity, or heart-breaking personal sorrow, attacks it. We may not understand why God permits the existence of pain and evil and sorrow—we may not understand, but we know; we know that God is love, because we know that Jesus Christ is love—and Christ is God. God, in the Person of Jesus Christ, once walked this earth; and no man can look at Christ and doubt His infinite affection. Did He love men? See Him as the leper pleads to be healed. "And Jesus stretched forth His hand and touched him"—touched the man who had not felt the warmth and pressure of a human hand since his loathsome disease came upon him—"touched him, and said, I will; be thou clean." Did Christ love men? See Him on the cross, praying for His murderers; see Him, dying that He might redeem us. "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Let me repeat, at the risk of being tedious, that all this

would prove nothing, were Christ but a man. We see around us now men who love their fellows; and would it prove more to be told that this was a man who loved them to perfection? But if He be God—then when we see how He loved us we begin to see how God loves us, and whatever of ill we are called upon to bear, we can continue in patience to trust in His goodness. There is God Incarnate, we say, and in His presence we believe and are sure. Whether all things can be explained or not, we know in whom we have believed.

Or, looking at it from another point of view, the thought of Christ's divinity assures us of the Father's affection for us, also; for it teaches us to see how "God commendeth His love toward us, in that He spared not His own Son, but delivered Him up for us all." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Had God sent a man into the world, a good man who lived a righteous life and died a self-sacrificing death, and then had God accepted this sacrifice as a ransom for other men, it would hardly show God as just, much less loving. But if God Himself came to save us, if He gave His own Son—there was love, indeed, love on the part of the Son, and love also on the part of the Father! A pious English cottager, on hearing the text, "God so loved the world," exclaimed, "Ah! that was love. I could have given myself, but I could never have given my son."

And so the doctrine of the Incarnation, and that of the Trinity, which grows out of it, give us the only clue that we can find in solving the mystery of sin and sorrow. The great secret of the Church is that this world, however much of the strain and stress of pain and terror there may be about it, is really ruled by Almighty Love. "That is the fact of which the doctrine of the Trinity [and this is an outgrowth of the doctrine of the Incarnation] is only the abstract expression; that is the great fact which men are doubting when they doubt this doctrine; that is the great fact which the Bible puts for us beyond all question, not by naming the doctrine, but by telling us the story of the Christ who came down from heaven that we might have life."

"THERE is an evident tendency to-day," says the New York *Christian World and Evangelist* (Pres.), "to declare the ethics of religion as apart from the demands which God makes upon the soul; sometimes when one listens to some sermons it is difficult to understand whether the preacher, in his statement of the great verities, realizes and attempts to make his hearers realize the basal truths about God and man and immortality. A London contemporary remarks that the minister 'should not shirk great texts,' and 'it is far better to hear even a simple unfolding of some great spiritual statement in the Bible than a neat, clever, original sermonette on some snippet of a verse.' And as a test for every minister he offers this bit of the *ad homo*. 'No one,' the writer remarks, 'is long in the ministry before he is called on to ask himself—perhaps at the bedside of a dying man to whom not more than a sentence or two can be said—if he has any simple and sufficient communication plainly to tell men. He will then realize how Christian preaching is essentially and really an assertion, and that his preaching, whatever good qualities it may have had, has been mistaken if it has not clearly and often and really told men the few main facts and truths of the faith. These are easily assumed; to assume them is, in our day, to ignore them. They are to be asserted explicitly and unmistakably, urgently and repeatedly.' Certain it is, the preaching of clear assertions to this unconvinced age should be done with a definite aim and purpose of convincing."

"THE WRITER of the Epistle to the Hebrews gives an authoritative description of the genesis of the Bible," says the New York *Christian Intelligencer* (Ref.), "when he says: 'God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.' However widely separated in time, and varied in authorship, there is such a unity of purpose and consistency of doctrine pervading the books of the Old Testament and the New, as can only be accounted for on the assumption of divine control of the writers. It is God who speaks whether the human media be the recipient of a direct revelation, or a historian writing from his personal knowledge of events, or from official records. That God has made His revelation through human agents, detracts nothing from its authority, while it does bring the truth home to the heart and conscience as would no other method. The unity of the Bible refutes conclusively any theory of its purely human origin, sets it apart from all other literature, makes necessary a doctrine of inspiration which reaches to and pervades every part of the Scriptures, and attests the profitableness of all, 'for doctrine, for reproof, for correction, for instruction in righteousness; that the Man of God may be perfect, thoroughly furnished unto all good works.'"

A Brief Account of the Baldwin-Ziegler Polar Expedition.

By Ernest DeKoven Leffingwell.

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II.

DURING the winter we had a great variety of work to do. There was dog mush to cook and dogs to feed. From bergs nearby we blasted and hauled ice to the ship to be melted for fresh water for dog mush and for our own use. We unlaid whale line and platted the strands into sennit to be used as a substitute for small rope in lashing the loads to the sledges and for dog traces. Over twenty dog sleds were made on board, the gasoline launch being sawed up for material. The sleeping-bags were remodeled by the crew. Two sewing machines were going day and night making wind-proof clothes of canvas, mittens, seal-skin shoes, canvas shoes, and blanket underwear. Our spare time was used in constructing our own dog harness and in perfecting our individual sledding gear. When the moon was shining, we enjoyed going on ski to the mountain a mile North of us, down the lower slope of which we coasted.

On these trips we always carried a gun for protection against polar bear. These animals have no fear of man, and have several times carried off members of expeditions who were careless enough to leave the camp without a gun. Some of our party nearly lost their lives in this way. Two men were hauling ice from a berg a half mile away. After a few trips, the gun was left behind while the party went to and from the ship. When they were about half way out on one of these trips, they discovered a bear following them. Thinking it best not to run, they kept the same gait toward the berg. The bear took his time, but gained on them till they decided to make a run for the gun. When they reached it, they found it frozen and impossible to be fired. They climbed the berg when they saw the pony and bear drawing near, but just as these two reached the foot of the berg the pony took fright at the bear and ran for the camp. The bear started after him, greatly to the relief of the men whose teeth were chattering with fear and cold. After a while they made a run for the ship which they reached without mishap.

The next man to get into close quarters with a bear, was the artist. He was about three miles way, sitting behind a hammock doing some sketching. He saw a bear coming and congratulated himself on the opportunity of killing it alone. When he raised the gun to shoot, he found it frozen. Thinking he might frighten the bear and attract attention at the camp, the artist started to shout. This made the bear angry and it began to come at a run. Seeing this, the artist began slowly to retreat toward the camp, still working at the gun. When the bear was within thirty feet of him, he managed to get the gun cocked and to kill the bear with the one shot. In the thirty years since the discovery of the archipelago, over three hundred bears have fallen under the guns of the several parties who have been in that region, and they are not so plentiful as formerly.

Of course, Thanksgiving, Christmas, New Year's, and Washington's Birthday were celebrated with feasts. We had canned turkey, canned cranberry sauce, canned plum pudding, and canned fruit cake. These, with the addition of some canned fruits and canned mince pie, made a very good substitute for the dinners our families were having at home. One feast greatly enjoyed by all, was not on the calendar. It became advisable to shoot one of the ponies which had gone lame, and we brought a few choice cuts on board for a change of diet. We ate the horse meat with greater relish than we usually did the best beef steak at home. Had we not seen the meat brought on board, and also known that there was no fresh beef within a thousand miles, no one could have persuaded us that we were eating horse.

During the last days of January, when there were a few hours of twilight as well as moonlight, we started sledding up supplies from a depot eight miles from the ship. This was trying work with untrained dogs, especially since only a few of us had had experience dog driving before coming on the expedition, and there had been no opportunity of learning before the actual work of sledding began. Our physical condition was poor, from so many months of idleness during the dark. The dogs were still worse off, some of them having never been un-

chained since they left Siberia the year before. In Alaska four or five big, well-trained dogs are harnessed tandem with the most experienced one in the lead. Now our dogs were small, and ten or twelve usually composed a team. If harnessed tandem, the front ones would be beyond the reach of the driver's whip and very little work would they do when they found this out. The plan finally adopted by us after trying every scheme, was "Esquimeau fashion," each dog being attached by a single trace to the sled, the dogs spreading out like a fan. The leader is given a few feet more of trace, and the others soon learn to keep their places on either side of him and to follow. The driver standing at the side of the sled can reach every dog with the whip and thus get twice the work out of them. The Esquimeaux are cruel to the poor beasts, but certainly make them haul heavier loads than a white man can. They are said to slit the ear or tongue of a jaded dog to make him pull, when clubbing has lost its effect.

When we had succeeded in getting a team harnessed, with the aid of all hands, we would then try to get clear from the camp, hauling the dogs by the collar in the desired direction. They generally broke away and made a rush for the dog line, where a free-for-all fight went on until they were clubbed into submission. After untangling them and again calling aid to get them reharnessed, they were started off again. Usually the Siberians took a team of their favorite dogs and led the way. The ship was the next place the dogs would bolt for, and there occurred another tangle and consequent delay. At first it took us over an hour to get clear from the camp, but our troubles were not over then. Our dogs were crazy with delight at being free to run and play, and wanted to chase every one of the large pack of loose dogs that accompanied us. When there was nothing else to distract them they would suddenly bolt for an ice berg that might be looming up through the darkness. When ten dogs with an empty sled take a notion to go anywhere, it is hard to stop them. The only way is to turn the sled over and sit on it. This is a difficult feat while going at full speed, especially in rough ice. Whenever two teams came near each other there was a mix-up which could only be stopped with clubs. Then we had to use bare hands to untangle the teams and reharness them in their proper places. This was a most unpleasant job in a wind, with the temperature thirty degrees below zero. Most of us had chains for traces, instead of rope which the dogs would bite in two. Handling iron with bare hands generally results in getting the ends of the fingers frost bitten, but like everything else one gets toughened to it. As the dogs learned what was wanted of them, driving became easier, and we had less to haul, ourselves, though taking larger loads. We started with about thirty pounds per dog, but at the end of the season the same dogs were hauling a hundred pounds over rougher ice. It took a long time to get them all trained and toughened, and it was very hard on us. We never did succeed in getting all the teams trained to stop when commanded. Even late in the season teams would be continually breaking away from their drivers and coming into camp, tearing down tents and tangling up with each other.

When the lower depot had been sledded up to the ship, we started to move our supplies North over the ice toward Prince Rudolph Island, where our final cache was to be made. We first made a cache about four miles off. Next we moved the supplies to a place eight miles away, and finally to eleven miles. This was about as far as we could make in a single day and be able to return to the ship at night. This work took us all of February and March, as there were many days when storms prevented us from working to advantage outside. About April 1st we left the ship to be gone until the last of May. In that time we hoped to haul thirty thousand pounds of sledding provisions as far North as Prince Rudolph Island. Our party numbered twenty-seven men. The six Siberians and one American handled the thirteen ponies, seventeen of us drove dog teams of ten dogs each, one man cooked and helped the stragglers, while two supernumeraries completed the party. The Siberians were remarkable workers, often making an extra journey after the rest of us had turned in. Once they made a two-days' trip without

tert or sleeping-bag, in a snow-storm during which the rest of us were in camp.

To feed and house such a large party required five tents. In a small one, Mr. Baldwin and two others slept, a second held eight Americans, a third, eight Swedes, a fourth, six Siberians. The fifth was devoted to the cooking of our meals and also for the cook and helper to sleep in. We slept in reindeer bags, which were as warm as toast until they became soaked from the snow we carried in our clothes. Some of the men slept with the flap buttoned down over their heads and of course made the bags still more damp by breathing in them. We wore woolen clothes with a canvas wind coat outside. This was made to slip over the head and kept the wind from driving snow through our sweaters. It had a hood and was constructed with such large sleeves that one could pull one's hands inside in order to warm frosted fingers against the body. It reached almost to the knees and was confined at the waist by a belt. This garment was one of the greatest comforts we had. It weighed less than three pounds, and when put on over such clothes as we wore in the cabin, would enable us to stand a temperature of thirty below. Of course, in severe weather we would put on an extra sweater, but even then would have less on than most people wear in the winter time here. On the sled trip most of us put on more clothes than we needed, because we should not have any artificial heat for two months and we had to be prepared for all kinds of weather. After we had been out for a month our bodily heat seemed to run down, and we wore almost the same clothes in a temperature of ten above zero as we did on the start at forty below. In fair weather, when traveling, some of us went bare-headed, our hair being long enough to protect our ears. When the wind began to blow we either put on a woolen cap or drew up the hood to our canvas coat. On our hands we wore large woolen mittens with canvas covers to save wear and tear, and to keep the snow out. In spite of precautions they soon became so damp that they would freeze solid unless we were working hard. When damp mittens are taken off, one must carefully shape them so that when they are frozen, one's hand may be slipped into them again. It often occurs that one's fingers get too stiff to handle buttons, so it is an advantage to have sleeves large enough to allow one to draw the hand inside for warmth.

In the morning a pan of pemmican stew was served to each tent while the men were still in the bags. After having two cups apiece we were served with coffee, which we drank from the same cups we had used for the stew. Being hungry, we did not mind the reindeer hairs which were mixed in all our food. With the stew and coffee we ate "pork and bean biscuit," which we all greatly preferred to hard tack. This biscuit, while it lasted, formed over half of our daily food, being used for lunch also. Not being on a "final dash," we were not limited in the matter of food, but we did not eat more than two and a half pounds, as far as we could calculate. Our supper was the same as breakfast, and eaten while in the bag.

After breakfast we exchanged our sleeping socks for "Finnesko," a moccasins made out of reindeer skin with the fur on. They are taken off at night to prevent the rotting of the hide, which would soon happen in the damp, warm bag. They soon freeze as hard as iron, and must be carefully shaped so that they may be put on next morning. If one is so careless as to neglect his Finnesko in the evening, he will be compelled to thaw them by the heat of his body before he can put them on in the morning. It was always a hard pull to get out of the warm bag and go out into the cold, where we were miserable until we had gotten up some animal heat. We took down the tent and rolled up the bags, and loaded them upon our sledges. Next we untangled our dogs, whom we had let sleep in harness, dug out our sleds, if drifted under, and started off. When we had made about five miles we would pitch camp and go back for another load. When we were in for the night, we would feed our dogs and turn in as soon as possible. This was the thing we had been looking forward to all day, so it is needless to say that we enjoyed our sleeping bags, even if wet or frozen, more than we ever did a civilized bed.

In this manner we sledged 40,000 pounds of provisions over a hundred miles North, having to go over the same ground many times at first, and three times at the last. A hundred and seventy dogs, thirteen ponies, and twenty-seven men must have consumed twenty thousand pounds more in the two months we were away from the ship. It is safe to say that our spring work represented over a thousand miles of sledding for each of us. On the journey back to the ship we killed the weaker horses—one making a small meal for the dogs. In the morning, the

jaw bones and tail and hoofs were about all that remained of the poor beast. We returned to the ship in four marches, averaging twenty-five miles each. Two short journeys of ten miles were caused by delays from a bear, and from open water. The other two marches were forty miles each; a remarkable distance for so large a caravan, even with light loads.

When on board the ship again, we had a bath and change of clothes for the first time in two months. Next we tried to comb our hair, but only succeeded after the free use of the shears. Even then some had hair down to their shoulders.

By the middle of June the channel we were in melted, so as to leave the ship in a lake of open water. Fifteen miles to the South we could see the open sea, which we determined to start for on July 1st. Even by taking advantage of several lanes of open water, we had to "buck" through four miles of ice, about eighteen inches thick, so we made slow progress. By backing a few hundred yards and going ahead full speed, we could make about fifty feet before stopping. By almost continual bucking for two weeks, we came within a mile of the open sea. There a belt of heavy ice stopped farther progress. We aided ourselves by blasting, but did not have gun cotton enough to get very far. There we remained for nearly a week until a storm broke the ice up and set us free. We were thus in sight of our camp for three weeks, and when we finally did get into the open water South of the islands, we had very little coal left to take us to Norway. A few hours' steaming in this water brought us to the main pack, which had been blown away from the land. After entering we made almost no progress until it seemed a question whether we had better not return to land before the coal gave out. Most of us preferred to take the chance of drifting around in the pack until we were far enough to the South to be melted out, and then sail home. Luckily the ice pilot discovered a dark sky in the Southeast, which meant open water in that direction less than fifty miles away. The clouds reflect a map of the ice and water below them, being white over the former and black over the latter. Long before the pack is visible the "ice blink" on the clouds reveals its presence. Having turned our course in the direction of this water sky, we kept the ice pilot at his post day and night until we reached a large lane of open water which led us clear of the pack just before the coal gave out. By sailing when the wind was fair, we managed to reach Norway with two tons of coal, enough for only a few hours' steaming. There we found that a relief ship with a cargo of coal had started for our winter quarters a month before. When later the ship returned without having been able to penetrate the heavy ice, we felt very lucky to have escaped from the hardships of a winter in the Arctic with no coal to keep us warm.

THE SENSATION OF BEING IN AN EARTHQUAKE.

I SHALL long remember my first experience with an earthquake. Early in October of 1900, I was at Homer Spit, that lies between Chugachik and Kachemak bays. I was very anxious to get some men to go with me into the mountains, and, hearing there were four living in a cabin at Anchor Point, twenty-five miles north of Homer Spit, whose services I might secure, I started out afoot to find the place. I did not leave Homer until 1 p. m., and night then came very early in these latitudes. I felt sure, however, that I should reach the place before it became very dark, and I might have done so, but the only route was along the beach, and in many places it was extremely rocky, affording very uncertain footing; then, at short intervals, small streams poured over the high sea walls, and spread out over the sands of the beach, where I was compelled to wade them, and my footwear was soon full of water. I had not gone far when a cold rain commenced to pour down upon me in torrents, and I was soon thoroughly soaked, and my clothing, much increased in weight, clung to me, and greatly retarded my progress. After many trying adventures, I arrived at the cabin late at night, so tired that I lost no time in stretching myself in a pair of blankets, on the floor, and was soon asleep. I had slept several hours, when I was awakened by a very peculiar and unusual sensation. The cabin was rocking and creaking and performing all sorts of strange evolutions, and everything loose on the floor and walls was playing hide-and-seek, in and out of its dark corners. My first impression was that our hillside was sliding into Kachemak Bay. I hurriedly staggered to the door, very much after the style of walking in a rapidly moving express train while running over a rough road-bed. When I opened the door, I could see by the coming light of day that our hillside was yet intact, and then I realized what was taking place. I was really delighted, for I had often wished for the experience, and, unlike almost all other experiences in the North, it came to me without any effort on my part.—From "An Explorer-Naturalist in the Arctic," by ANDREW J. STONE, in *Scribner's*.

Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"Old Testament History, from the Death of Moses to the Reign of David.

By the Rev. ELMER E. LOFSTROM.

SAMSON THE NAZARITE.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: XI.—Duty Towards Thy Neighbor. Text: Judges xiii. 24. Scripture: Judges xvi.

THE scene now shifts from the northern part of Palestine to the South. As a rule the oppressions and deliverances involved only a part of the country and a few of the tribes. Those already studied were in the northern half of the country. We now take up a period shortly before the establishment of the Kingdom, during which the tribes that had settled in the South were sorely troubled by the oppression of the Ammonites on the one hand and the Philistines on the other. These seem to have begun about the same time, but the first deliverance was from the Ammonite oppression, which involved the tribes of Ephraim, Benjamin, and Judah, by Jephthah, the ninth Judge. But the Philistine oppression which involved all the Southern tribes, lasted a long time and was not really ended until David was king of Israel, extending therefore through the periods of the last three judges and the first king.

It was very severe. The Philistines were located in a strip of country with five principal cities, which had been assigned to the tribes of Dan and Judah. But no permanent conquest of them was made, and they, after a time, gained such a complete ascendancy over the tribes nearest them, that these were satisfied not even to attempt any deliverance (Judges xv. 12). The presence of the Philistines was more than tolerated. The Israelites paid them for the sharpening of their tools (I. Sam. xiii. 20), and such intercourse shows that the Philistines' claim to the territory they occupied was not disputed. The Philistines "had rule over" Israel, and Israel acknowledged it. Indeed, the tribe of Dan was forced by them to move inland (xvii. and xviii.). Later on, the Philistines made raids in all parts of the country, so that all the tribes were involved, and the need of an organized union was felt so keenly that the formation of the monarchy suggested itself naturally enough.

The toleration of the Philistines in the land, which had been given to the Israelites, showed a lack of faith in their Divine King which was not slow in bringing its punishment. They began to imitate the worship of the Philistines (x. 6), and at the same time their troubles began. Again they cried unto the Lord, but it was not a very sincere cry. To call upon the Lord for deliverance and then to act as if they had no faith in His power to bring it about, could have no reward. At this time, Samson is sent as a judge, who should "begin to deliver Israel out of the hand of the Philistines." They were not ready for, nor worthy of complete deliverance, and the story of Samson is not the record of any organized attempt to throw off the Philistine yoke. All that he does is done alone. His acts are the acts of a single hero, the Lord's champion. In him it almost seems as if the Lord was giving His people, in an acted parable, an earnest of what He could and would do for them if they would trust to Him. The story of Samson can best be understood thus. *The work of Samson is an acted pledge of what God would do with Israel.* Hosea teaches us that the Lord may use such a method to teach His people, as he believed that his own sad life-story was a parable of God's love towards His sinful people (Hos. iii.). Here we have Israel in need of the lesson of God's ability to save them if they will simply furnish the necessary conditions. They lack in faithfulness, and it is definitely announced to them that *faithfulness is what they must now learn.* Read Judges x. 11-16 as an introductory note to the life and work of Samson. The Lord "was grieved for the misery of Israel," but former deliverances had shown how temporary was the effect of complete deliverance from one oppressor after another. So with a true love that regards their ultimate good, He permits the oppression of His people to go until they shall be more ready to honor the Lord as the only God of Israel. And in the meantime He shows them, in the wonderful life of Samson, a revelation of His power.

The unmatched strength of the man is a gift of the Lord, and entirely dependent upon the presence of "the Spirit of the

Lord" (xiii. 25; xiv. 6, 19; xv. 14; xvi. 20). Neither is the man a sinless man, nor the gift a very high one; but it shows what the Lord is able to accomplish with one who is faithful, though he be nothing else. As long as Samson was faithful to his vow as a Nazarite, he was able to scorn all the wiles and forces of the Philistines. He sinned in other ways, and he is not at all an admirable character, but as long as he kept his vow, God was with him, just as He would be with Israel in spite of all her sins if she would remain true to Him. And when Samson broke his vow, the Spirit of the Lord departed from him, though he knew it not (xvi. 20). "He wist not that the Lord was departed from him"; that is the saddest part of the record of his life, more sad than the loss of his eyes. It is only when he hears the Lord reviled and Dagon magnified—reproach therefore cast on the name and power of the Lord—that he remembered, and with the memory of the Lord came repentance and the prayer of faith (28-30). And just so it was with Israel. As long as they were faithful to Him they had nothing to fear, and yet when they were unfaithful and oppression came, they never seemed to realize until they were in the last extremity, that their trouble was due to the absence of the Lord. The strength of the Philistines made them a terror to the Israelites. The Lord took one of their own number and showed them that He could send such strength as would make them despise the Philistines, even in strength. Samson's fall showed them also the same *fatal presumption of self-dependence* which had been their own ruin from time to time. At the same time it teaches us the terrible result of sin, in that it leads to deeper sin. Samson yielded to his passions, and presently he came to despise the Giver of his gift. He seemed to think that his great strength was his own, independent of his vow to God. That is the point of his weak surrender to Delilah. He surely knew that she would put his words to the test, but he felt that his strength must now be his own. As dependent as man is upon God's Holy Spirit to make him "think and do always such things as are right," it is foolhardy and suicidal for him to forget it when God sends him success.

There are two valuable lessons for us in this story of Samson, as to our relation to the Church. The connection between the strength of Samson and his hair may seem at first glance an arbitrary one, but of course it is not, for that was the outward and visible sign of his faithfulness to his vow as a Nazarite (Num. vi. 1-21). It was the breaking of that vow which revealed his unfaithfulness to God, and the loss of his strength was the necessary result. So people may see only an arbitrary connection between the Sacraments and Salvation. *But the Sacraments are the Divinely appointed signs of a man's faithfulness and humble submission to his Heavenly Father.* When he refuses to accept the revealed way, he is showing the same perverse spirit of self-dependence which Samson showed when he gave up his hair.

The second lesson is that *God may use weak and unworthy instruments to send blessings to His people.* About the only thing commendable in Samson was his faithfulness to his vow, and the trust in God which that showed as long as he kept it. And yet God used him as His instrument to teach His people and to begin their deliverance from the Philistines. So even when it happens, as it sometimes must, that a priest of the Church is not as good as we know he ought to be to accord with his high calling, yet God may still use him to send real blessings to His people. He may even teach them lessons they could learn in no other way. It is a hard way to learn, perhaps, but all the more impressive because of that.

We may also learn from this story that no gift is so poor that God may not use it to His glory. Strength is not as high a gift as intellectual or moral power, but in the providence of God it may be made to do a work which those who possess the higher gifts cannot do. "There are diversities of gifts, but the same Spirit."

THE FILIPINOS appear to be divided sharply into two classes, which, after all, are really one. One class professes loyalty. Some of this class are really as loyal as they can be; others are *buenos hombres* during the day, only to foster rebellion at night. The other class is in open defiance of all our conceptions of law and order. Of the two classes, the latter is by far less dangerous. In the past year there have been perhaps an hundred convictions of individuals to death or life imprisonment for open rebellion: a few days ago one judge passed sentences of death and various terms of duress, from life imprisonment down to a year or so, on twenty of the outlaws. But of those receiving the heavier punishments, several were of the outwardly loyal class, men who secretly fomented insurrection and ladronism.—ARTHUR STANLEY RIGGS, in the August *Atlantic*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A ROMAN CRITICISM OF THE ANGLICAN POSITION.

To the Editor of *The Living Church*:

I MUST must ask pardon of Bishop Grafton for my delay in acknowledging his answer to my request for a list of books in defence of the Anglican position, but I have been absent from the Seminary, and it was only lately that I saw a copy of *THE LIVING CHURCH* containing his letter.

I wish to thank him most sincerely for his ready acceptance of my request that some Anglican should supply me with such a list for seminary use. I could not reasonably have expected the honor of having my request attended to by one of his distinguished position and busy life. The value of the list is greatly increased by having the authority of a Bishop, especially of one so experienced in these questions as the Bishop of Fond du Lac.

I regret that I cannot express my gratitude without any reserve, but unfortunately, Bishop Grafton has thought it fitting to use in his letter a tone towards me which is hardly in accordance with the suavity and urbanity one expects from a Christian Bishop, and which could scarcely have been provoked by anything in my note to him. I am sorry that he thinks such a tone the right one to adopt.

I must first set aside his fears that trouble may come to me or to my superior if I post his list of books. Our Bishops have the power to dispense from the prohibition of the Congregation of the Index with regard to heretical works, and it is with full permission of the proper authorities that we put such works into the hands of our students.

The Bishop proceeds as follows:

"If the books are not thus openly advertised and may not be obtained without the knowledge or permission of the superior, the having them in the library to be used at his discretion will not warrant him in saying there is an unrestricted opportunity given for free investigation."

In my letter, to which he is replying, I made these statements:

"I would like to receive from you, or some of your readers, a list of the books which contain the very best statement of the Anglican position. I shall have it posted for the information of the students."

Also, in speaking of the library of the Seminary:

"The students have unrestricted access to it, and no limitation is placed on them in their use of books whether in the library or elsewhere, excepting the law of Christian modesty."

Has Bishop Grafton read my letter? Or, does he doubt my word? I try to believe that his insistence on the suppositions quoted above does not imply doubt of my veracity, but comes from an unintentional failure on his part to grasp, in a hasty perusal, the definiteness of my statements. But it is just such misunderstandings as this which make discussion so barren of any results except personal acrimony and more hopeless estrangement.

Bishop Grafton goes on to say:

"It also strikes one as something of an amusing contradiction that the head of a Roman seminary, who is so assertive of his students' privilege and custom of examining the points of controversy between us, should at this late day be inquiring through a Church paper for a list of books containing the best statement of the Anglican position! Does he not know them? Are they not in his great library? If not, how can his students have been so freely acquiring knowledge of the full strength of their opponents' position? Happy students, who have thus far imbibed knowledge without the pain of study!"

I hate to spoil amusement, but it strikes me that it will strike most men that my request for a list of books is not only not in contradiction with my statements regarding the privilege and custom of our students of examining controverted questions, and the anxiety of the faculty that they should have the best facilities for knowing them, but is, on the contrary, the best evidence I could possibly give for them.

Nothing can be fairer or more scientific than to ask an

opponent for the best statement of his position. And in our controversy with Protestants we find it necessary to make these inquiries frequently as we find that their position keeps shifting in a most bewildering way.

I am, therefore, glad to receive Bishop Grafton's list, and shall make use of it as I promised. I do not see what can be gained from writers like McCarthy and Bagot—why not Hall Caine and Marie Corelli? Still, if the Bishop thinks these writers help us to the mind of Christ regarding our salvation, by all means let us make a conscientious study of them. I do not think, however, that there is much need of defending the Christianity and morality of the Irish people, and I might set over against the fictions of Bagot the universal testimony so freely given to the character and aims of the late Roman Pontiff and his successor, Pius X. I must also claim the right to refuse to introduce to our Catholic youth any of the writings of Zola. From what one hears of his works, they had best have nothing to do with him. I should have thought that a Christian Bishop even in the stress of controversy, would reject the aid of such a man—*haud tali auxilio*.

As for the questions about doubt. I still maintain the philosophical proposition that real doubt is not necessary for the attainment of certitude, and the theological proposition that real doubt of doctrines proposed by the Church is a rejection of the faith and a serious sin.

As a philosophical proposition, the statement that "it is impossible to make any fair investigation unless one begins by admitting the possibility that one may be mistaken," spells Scepticism. If carried out to its ultimate application, it means that we must admit doubt concerning our means of knowing, our methods of demonstration, etc. If we do that all possibility of certain knowledge is destroyed. We have no means left to establish the primary truths we have let go, or any other truths. As a fundamental proposition it is much more correct to say: We must believe in order to know, than to say: We must doubt in order to know.

All of us, philosophers and others, investigate truths which we hold to, without real doubt. We all use the method which is called methodical doubt, *i.e.*, we act towards the truth *as if* we did not believe it in order to test our grounds for believing it. Anyone who has dipped into our greatest theologian, St. Thomas Aquinas, must have remarked his use of this method. He always begins with an expression of doubt regarding the position he upholds, and he backs up his doubt with the weightiest arguments he can give. In our seminaries the method of disputation is a training in hunting up objections against Catholic doctrines no less than a training in answering them. The first lesson a student gets is in Logic; I doubt if Logic is anywhere held in greater regard than in the Church of Faith.

But it is urged, you are all the while prejudiced: you do not believe you can be wrong in matters of faith and you think it would be a sin to have a *real* doubt about them. It is a difficulty which a Sceptic or a Rationalist might urge and which we would have to answer by a whole treatise on Christian evidences and the proofs for Catholic claims, but I doubt whether an Anglican can safely put it. If it be necessary to admit that one may be wrong before one can assure himself that he is right, what becomes of faith? Doubt and not faith is the portal of eternal truth. It is deliberately to throw down the edifice of truth revealed or natural and then try with our own little powers to build up the same or a better one. This may be the position of Anglicanism, but it is not the position of common sense philosophy, nor is it the position of Christianity. Christ spoke "as one having authority," and St. Paul warned his converts that they must hold the faith even against the testimony of an angel from heaven, and SS. John and James and Jude are very emphatic in their denunciation of the private judgment, pseudo-Christians of their own body. The Catholic Church has always taken exactly the same tone in all matters belonging to its sphere, and I consider it as one of the most convincing proofs of its mission that it continues to teach things divine "as having authority." I do not see how there can be logically any middle ground between the position of the Catholic receiving his beliefs in the revelation of God on the authority of a living, divinely appointed teacher, and that of the ultra-Protestant, or rather Rationalist, who subjects every truth to the scrutiny of the individual reason—in other words, we must have either faith or doubt as our foundation.

Logic has a way of working itself out, not always in the lifetime of an individual, but in the long course of time. The logic of the Reformation leads to Rationalism and Agnosticism,

as Catholic thinkers foresaw from the beginning. We are given credit for foresight in these matters. It is an indication of our view of the needs of the present situation that we are more concerned in the training of our students to prepare them to do battle for the foundations of Christian faith than to fit them for controversy with those who hold to Christ and the Bible. We are not indifferent to the needs of our separated friends, as my request shows, and we do not give up one jot of our claims as the only Church of Christ, but we feel that the main dispute has shifted, and that believing Christians will have to come to us if they wish to hold to what they have. The issue has grown clearer—it is faith or doubt—and we are the champions of faith as the only means of getting knowledge of truths divinely revealed.

It does not make any difference whether it is the doctrines of the Papal Infallibility and the Immaculate Conception, or the doctrines of the Divinity of Christ and the Inspiration of Scripture: if I accept the authority of a teacher divinely appointed to present revealed truth to me—and that is what the Church of Christ is for—I must accept it without cavil. If I pick and I choose, I am not a Catholic, but a Protestant of Protestants—a Rationalist. I do not know what is Bishop Grafton's conception of the authority of the Church, but when pushed to the ultimate principles, I think it must mean just this or nothing at all. If his notion of the authority of the Church is the same as mine, it follows that any real doubt of its teachings is a doubt about the teachings of Christ, a withdrawal from Him—a serious sin. I am not here occupied with defending the authority of the Church. I simply insist that if one holds to the teaching authority of his Church, this conclusion is irresistible. If he rejects the conclusion, he has rejected all authority worthy of the name.

The Bishop asks in conclusion whether the late Bull on Anglican Orders is an *ex cathedra* pronouncement. It is not. But it is a deliberate and conclusive decision which expresses the mind of the Church on a matter of immense practical importance. And it expresses the decision of a Church which has always held strongly to the doctrine that the Sacrament of Holy Orders must not be repeated, and which freely admits the validity of orders conferred in diverse schismatical Churches.

To us this decision gives certainty: to an Anglican, it may well give doubt about his position.

Aug. 11, 1903.

FRANCIS P. DUFFY.

THE ARRANGEMENT OF SERVICES.

To the Editor of *The Living Church*:

A FEW weeks ago you had an able editorial in regard to services and asked your readers to give their opinion as to the best hour for various services. No one has as yet written you, and as your suggestions were more for large parishes with two or three priests, I want to write on a matter which has concerned me for years.

For twenty-five years I have maintained, like many of my brethren, single-handed, an early Celebration every Sunday and a mid-day celebration once a month. I need not repeat all the reasons why we have striven to keep it up and still do so.

As I look back, I am thankful for the benefits; but so far as making any impression on the various parishes I have served, or making any impression on most wardens or vestrymen, or on the great bulk of communicants, it has been a dismal failure; and my experience is that of hundreds of our clergy. A few devout women, here and there a man, once in awhile a boy perhaps, besides the server, are seen. I have officiated from time to time the past five years in many large parishes, and it is just the same. Parishes of 500 communicants often do not have more than 25 or 30 communicants at an early celebration. The fact cannot be disputed that the wardens and vestrymen in general are never seen there. Most of the male communicants and many female are never seen there except on Christmas and Easter day. I have preached, instructed, pleaded, urged, talked of the early Church and Fasting Communion and the beauty and comfort of the early morning hour; all makes little or no difference. You may hear anywhere in our large cities the rector give out the notice to a large congregation at mid-day, "Holy Communion next Sunday at 8 A. M." He might as well inform them that next Sunday the sun rises at 6:15.

And yet a large part, if not most, of those who do not go to the early service are earnest, liberal, devout people; those whom we love and respect, who will work night and day for the Church; wardens and vestrymen who are an honor to the

Church, who have made our parishes, who are always at the services, either Matins or Eucharist, when it is at the "usual hour" of 10:30 or 11. The early communion is outside their lives and habits. They all know the priest celebrates every Sunday at 8, just as they know the janitor makes the fires, and it makes no more impression on them.

Then, under the present arrangement, unless there is a mid-day celebration every Sunday, the mass of our people never hear the Gospel and Epistle more than twelve Sundays in a year. It has been the custom of late to sneer at the ante-Communion Office and omit it (as I do). But the people used to hear fifty-two Gospels and Epistles, and to know the name of the Sunday. We know that the arrangement at the English Reformation was an honest attempt to induce people to come to Communion, and so placed the restriction that there shall be no communion "except four, or three at least, shall communicate with the priest." It, too, was a dismal failure, and we thank God that that rubric is not in our American Prayer Book. The Church attempted to teach just what the late great Pope did in his beautiful Pastoral on the Eucharist, that there should be some communicant at every Mass.

The *Church Times* and many Catholic Churchmen claim that it was a great mistake to give up the ante-Communion office, to which people were accustomed. It was all right as far as it went, and only needed the rest to be complete. Better have cut off from the other end (Matins). Coleridge, in his *Life of John Keble*, tells us that when someone asked Keble to omit the ante-Communion Office, he said, "Then poor dear old Mrs ——— could not hear the Gospel, which she loves." I am reading, *Christian Worship, Its Origin and Evolution*, by Mgr. Duchesne, and he gives many instances where, for certain reasons and on certain occasions, the Mass at a very early date was not always completed. What we sometimes call Dry Mass, existed before the Reformation. Many things which we think peculiar to the Reformation period are found on investigation to have been known before that time.

But to come back to the reason for this paper: I would like some of your readers to tell me the best way in an ordinary parish, or a country parish like mine, with one priest, where we only have one celebration every Sunday and that at 8, and a mid-day celebration once a month and on great festivals, and Matins and Litany three Sundays at mid-day, how to make the Divine Service something more than it is, a quiet, obscure service with a server, followed by High Matins and all the wardens and vestrymen and people present, earnest and devout and perfectly unconcerned about the early Communion, sometimes asking, "Did you have anybody at the early service?"

After twenty-five years of trial, I am dissatisfied with the present arrangement, with its practical result and the little effect it has on the mass of the people. It is easy to say to Mr. Jones, who works until 10 every night in the week, and Mrs. Matron, who has to get breakfast for the whole family, "If you want to hear the Gospel and Epistle, come at 8 o'clock Sunday." Shall I tell my people they must not communicate at a late celebration, or shall I try to have my one celebration later than 8, as before the Reformation—and early enough for Fasting Communion?

Someone may point to our Roman friends. My friend the Roman Catholic priest here, tells me how he manages. He has one early Mass a month on Sunday; on the other Sundays he does not get up until 9 or 10, in order to get through his mid-day Mass fasting. I feel some regret when I hear the bell for his daily Mass and mine silent. I feel some pride when mine is the only bell on Sundays for an early Communion. The *Church Times* for July 24th has an editorial on *Worship and Music*, which tries to solve some of my difficulties (the part on Music I pass over):

"The Ritual of the Church is appointed by authority. On Sunday morning, with which we are chiefly concerned, there is a regular sequence of service: Matins, Litany, and Mass. This was observed until within the last generation in unvarying order. It is true the Mass was truncated and shorn of the very act which gave it meaning. But the poor remnant left was a witness to the mind of the Church. The exceptional use allowed (if there be no communion) was perversely made the rule. But reform on this head was so obvious that it might have been expected to become general. Unhappily, a spirit of unrest came in. Permission formally given to use the three services, apart, in varying order, was recklessly interpreted to mean that they might not be retained in their proper order at all. A delusive idea that communicants would always be fasting at 8 o'clock and would always have broken their fast at 11, led some priests to put the Mass at an early hour, leaving Matins and Litany in possession of the customary time. Others, again, thought their

forenoon fellow worshippers not ripe for attending Mass every Sunday and sought to heal this immaturity by depriving them of that fragment of the Mass to which they had been accustomed, thus impressing on them the lesson that Matins and Litany were sufficient for the day. For these and other equally wise reasons, the tradition and order of Sunday worship has been wrecked. Various experiments are tried. The one thing that is left untried is the approved order of the Church."

All this is true of our ways in this American Church. The *Church Times* advocates a return to the "approved order of the Church," Matins, Litany, Celebration. There is an effort in England by some earnest priests to return to the pre-Reformation custom of having the chief service of the day at 9 or 9:30. The Rev. N. C. Poyntz of Doncaster, Oxon, in a letter in the same number (p. 105) shows from documents that this was the established use before the Reformation.

"At the third hour, or 9 o'clock, the clergy and choir would assemble to sing Terce; this would take half an hour and no doubt the solemn Mass would follow at once; thus it would begin at 9:30 or 10. So the English Provinces of the Catholic Church were in accord with the custom prevailing on the Continent, where the solemn Mass is generally at 9:30 or 10 A. M. We must remember that our pious forefathers had no 11 o'clock services. Morning service is a new service produced by the Reformers out of the old morning services."

Would it not be possible for us, in many places, to have a celebration at 9 or 9:30 A. M., with music and dignity, where many more could come than now at 7:30 or 8 A. M.—a *Missa Cantata*? We know the Greek Church has but one Mass a day in each Church, and that it is the great service, no matter what time it is offered. What we call a Low Celebration is unknown with them. With our High Matins in most churches at mid-day three Sundays in the month and one mid-day celebration, we are making no progress, nor can we make any. The mass of our people think the first Sunday in the month is a Prayer Book arrangement. I do not depreciate our beautiful office of Morning Prayer; the reading of the Psalms and Lesson has been of immense value to the Anglo-Saxon race, making them familiar with the whole teaching of the Church. But are we not putting a part of the family worship of the Monastery, "the Religious," in place of the one Divine Service appointed by our Lord? "The people love to have it so, and what will we do in the end thereof?"

COLIN C. TATE.

THE LOCATION OF SINAI AND THE DATE OF THE EXODUS.

THE savants of the Imperial Royal Academy in Vienna recently spent a whole session on the questions of the date of the Exodus and the location of Mount Sinai. The details of the meeting are reported in the Munich *Allgemeine Zeitung* (No. 134), from which we condense as follows:

The oldest Christian tradition (which, however, does not antedate the third century) with reference to Mount Sinai identified the sacred mountain with Jebel Serbal; but from the sixth century on the claim was generally accepted that it is the same as Jebel Musa, some 45 kilometers [28 miles] to the eastward of Serbal. But Sayce has come to the conclusion that the so-called Sinaitic peninsula cannot have been the place of the giving of the Law, but that this must be sought for on the eastern side of the gulf of Akaba; and this for the very good reason that the west side of the Sinaitic peninsula, at the period of the Exodus, was an Egyptian province. At this place there were rich copper and malachite mines, which were worked in the interests of the Egyptian kings, under the protection of Egyptian soldiers. Had the children of Israel gone into the province of Mafka, they would simply have returned to another portion of the Egyptian empire. If they wanted to escape the hand of Pharaoh, they were compelled to pass over into the domain of the Edomites. This would force the Israelites farther east than the peninsula of Sinai.

Two years ago Dr. Eward Mahler, in *The Journal of the Royal Asiatic Society* (1901), made an effort to determine exactly the date of the Exodus, and his conclusions are now seemingly confirmed. Down to 1896 no Egyptian inscriptions had been found containing the name of the Israelites; but in that year Prof. Flinders Petrie found one containing these words: "Israel is in despair; its fruits are no more." In the mention of other nations on these inscriptions, the determinative for country is found, while in the case of Israel there is nothing but the determinative for "men" or for "tribe." From this we can conclude that at this time Israel had no fixed habitation, but was wandering in the desert. Marempthah can accordingly not have been the Pharaoh of the Exodus, as has been often supposed, and Mahler makes a determined effort

to prove that it was Rameses II. The Pharaoh "who knew nothing of Joseph" was Amosis, the founder of the eighteenth dynasty. The new king, called also Aahmes I. and Nebpeti Ra, according to astronomical tablets, entered upon his reign in the year 1575 B.C. Accordingly, the date of the Exodus would be 1575 minus 240 years of oppression, or 1335 B.C. This was the time when Rameses II. was on the throne, namely 1347-1280, which date agrees with the conclusions found in the new "Dictionary of Egyptian Archaeology." If the Exodus took place in 1335, then Moses, who at that time was eighty years of age, was born in 1415, which was the twenty-fifth year of Amenophis III., of whom it is known that his wife, Thi, was of neither Egyptian nor royal origin. She was of foreign birth, and this can readily explain the story of the deliverance of Moses by the daughter of the foreign queen. Moses is, notwithstanding the etymology is Hebrew, an Egyptian word, being derived from "mes," which signifies "child," the same word being found in Amosis, Thatmosis, and other proper names.

Other considerations also point to the conclusion that it was not Marempthah but Rameses II. who was the historic Pharaoh. The former's son and heir, Seti II., was called the crown prince during the life time of his father; but Marempthah, the son of Rameses II., was only fourteen years of age when he ascended the throne. This agrees with the Biblical chronology, according to which the crown prince did not attain to power and the throne, inasmuch as the first-born of Pharaoh was slain, and accordingly a younger son must have ascended the throne. That Israel, in accordance with the inscription on the Marempthah steel, written sixty years after the Exodus, or 1275, still had no fixed abode, is also in agreement with Biblical statements. An old rabbinical tradition declares that the Exodus took place on a Thursday. Mahler has computed that the 15th of Nisan, 1335, or the 27th of March, 1335, according to our chronology, was actually a Thursday. Further, the political conditions in Egypt are in perfect agreement with these conclusions, as Rameses II. contended in vain for years against the Hittites in Syria. It is this fact that doubtless aroused the desire for liberty in the Israelites, and Exod. xii. 38 reports that not only the Israelites threw off the Egyptian yoke, but that other peoples also participated in the Exodus. And we can readily imagine who these were, although they are not mentioned by name. They were doubtless these "island inhabitants" who had been called in by Seti, the predecessor of Rameses II., the Shardana, the Shalkulasa, and others, whom we now know to have been the bearers of the Mycean type of civilization. We have accordingly good reasons for believing that the date of the Exodus was Thursday, the 27th of March, 1335 B.C.—Translations made for *The Literary Digest*.

"THE PASSING of the agnostic spirit is one of the portentous signs of the times," says the New York *Christian Work and Evangelist* (Pres.). "Professor Tyndall's Belfast address lies neglected on the top shelf of the modern library; and Professor Huxley's bout with Mr. Gladstone over the Mosaic cosmogony is forgotten, like his earlier plea for the substitution of a pair of chimpanzees for Adam and Eve. The origin of life without the impulses and resources of a creative mind is now regarded by the Nestor of the British Association not as a profound mystery, but as an unscientific and impossible hypothesis. Miracles are not, only in the Bible, but also in every plant with the vital principle of growth—in every human creature swayed by a free will. It is impossible but that this last address of Lord Kelvin's should create a deep impression. Coming from one who as a scientist carrying the scientific spirit is without a peer, it will strengthen the trend toward the teleological view of the universe, and will serve to emphasize that science which, with its positive declaration that Creative Power is the only possible explanation of the origin of life and that every one may feel in himself the evidence of miracle, reinforces religion with the highest intelligence of the times."

THE AWKWARDNESS of the name Episcopal was probably never more manifest than when a few years ago an English Churchman was visiting our country for the first time, and while sojourning in Philadelphia, desired to see the chief places of interest connected with the work of the American Church, and when invited to visit the Episcopal Hospital expressed surprise that we should have so many sick Bishops as to require a hospital for them!

MY EXPERIENCE is that the Bible is dull when I am dull.—*Bushnell*.

"Do you think that the infinite God cannot fill and satisfy your heart?"—*Fenelon*.

Literary

Religious.

A Reply to Harnack on The Essence of Christianity. Lectures Delivered in the Summer of 1901 Before Students of all Faculties in the University of Greifswald. By Hermann Cremer, D.D., LL.D., Ordinary Professor of Theology. Translated from the Third German Edition by Bernard Pick, Ph.D., D.D. New York and London: Funk & Wagnalls Co.

These lectures should receive a warm welcome in their English dress, coming as they do from the pen of the distinguished author of the *Biblich-Theologisches Woerterbuch der neutestamentlichen Gracitact*. Their appearance should serve as a reminder to many that all German theology is not destructive in its aim and tendency, and the publishers of this translation are to be thanked for having made Dr. Cremer's lectures accessible to the many readers of theological books in America who could not read them in the original German.

The deep personal devotion of the author to our Lord and Saviour Jesus Christ is the key-note of the lectures. We see it in the author's face in the frontispiece no less clearly written than in the dedication of the lectures to his friend, Pastor von Bodelschwingh: "To thee, my dear brother, this work is dedicated to attest that one can only minister unto the poor and the wretched, unto the sick and dying, and therefore only unto those that are whole, by representing before their eyes the Christ of the Bible, the Christ of the apostolic preaching, the Christ who came down from heaven and took upon Him our flesh and blood to die for us, and to live for and with us."

It is because the author believes that Harnack's teaching is in direct opposition to this Christ in whom he so firmly trusts, that he has essayed to point out the defects and errors in Harnack's presentation of that residuum to which alone he will allow the name of Christianity. Dr. Cremer declares, and rightly, in his preface, that Harnack presupposes that the picture of Christ as it is given in the New Testament is an impossible one, and has eliminated from that picture all the features which he thinks offend the cultured mind of to-day. This residuum, however, is not to be regarded as having any fair title to be taken as representing the Christ of history, the Christ of the New Testament, for Harnack started with a dogmatic prepossession against this Christ, and hid his mutilated picture under the name of that in which he did not believe. Dr. Cremer has therefore set himself the task of examining anew the details of the belief about Christ as they are shown to have originated and grown in the earliest, i.e., the apostolic times, as witnessed by the New Testament writings.

In the first chapter, entitled "Which Christianity?" Dr. Cremer draws the contrast between the Christ who is merely an epitome of goodness, a man distinguished by an extraordinary abundance of high moral qualities, on the one hand, and the God-man, on the other, who, being God from all eternity, entered into the world of men by taking man's nature upon Him. He also emphasizes the corollary of this primary distinction, namely, that Christ was (and is) not the subject of religion, but the object of religion, i.e., Christ did not recommend to us a religion that He practised, but placed Himself squarely before the men of His own time (and of all time) as one to whom religious adherence and devotion should be addressed. Harnack's prejudice is not against the historical Christ but against the Incarnate Son of God. For there is no opposition between the Gospel proclaimed by Christ and by His disciples. Our knowledge of this Gospel we owe to the apostolic preaching and teaching, and we note the unity of the New Testament writings in regard to the Person and Work of the Christ. If there had been any discrepancies between the belief of St. Paul and James, e.g., concerning their Master, they would have come to the surface.

The Apostolic Message next demands our attention. The Resurrection as a fact forced itself upon the Apostles, and looking back from that vantage ground, they saw into the mystery of Christ. They then saw the meaning of His endurance even unto death, and they could go forth to proclaim Him an Almighty Saviour. "Jesus and the Resurrection" was their watchword, the pith of their message.

The synoptic accounts give us the picture of the King and His Kingdom, His humiliation and His triumph. The Johannine Gospel is absolutely in accord with this, but from another viewpoint. Jesus is the Messiah. His own people reject Him for that very claim. The pictures drawn by the first three evangelists, and by St. John, respectively, are entirely harmonious.

In Chapter V. the author takes up some "Critical Considerations" for analysis. He shows the impossibility of simultaneous, self-created apparitions upon the part of persons separated from each other, who had moreover no expectation of ever seeing Christ

again, as an explanation of the Apostolic belief in the Resurrection. He marks the power of the Resurrection as the inspiration of the great wave of missionary preaching that swept over the world, and shows how upon the truth of this fundamental fact of the Christian faith, the whole superstructure of Christianity rests.

Most striking in this connection is Dr. Cremer's indictment of Harnack's passing over the personal relation of the individual to Christ, and the whole question of the forgiveness of sins. "Harnack has omitted this task. He has not even mentioned it to his readers. From the very start he has regarded it as the self-evident standpoint of historical criticism, that all essential features by which the Christ-picture of the apostolic predic[ation] characteristically detaches itself from every other historical picture are not only unessential, but for the most part incorrect" (p. 101).

The author shows how the picture drawn by Harnack cannot satisfy the craving of the human heart bowed down by the weight of sin. The non-risen Christ of modern imagining cannot but increase the despair of one who seeks to be free from guilt and shame. "Though the modern Christ may satisfy the current views of the cultured, and of all those who absolve themselves, He certainly does not satisfy our wants" (p. 115).

In Chapters VIII.-XI. the author considers more fully the Person of Christ, His relation to the men of His own time and nation, the significance of His miracles, and His work on our behalf as expressed and accomplished in His Sufferings and Death, His Rising again, and His Ascension. He then concludes with a Summary of the whole matter. His treatment of the great central acts of the Incarnate Saviour is marked by scholarly acumen, as well as by an intense appreciation of the love and power of the Only-begotten Son of God made Man.

It would be fascinating to examine Dr. Cremer's treatment of his subject in detail, but to do so would exceed the scope of a review. Taken as a whole one cannot fail to be uplifted and strengthened by a careful perusal of these lectures. At the same time to one who understands and appreciates one's own membership in the One, Holy, Catholic, Apostolic Church of the Ages, there is apparent a lack of agency in the case as stated by Dr. Cremer on behalf of orthodox Christian belief. Dr. Cremer seems strangely blind to the great witness of the Historic Church; he utterly fails to see aught but the surface defects of the Roman Communion, and shows himself strangely hampered by his subjective Lutheran prepossessions. He does not take in the solidarity of the witness from the very beginning of that Church whose *raison d'être* is to proclaim that Divine Master whom Dr. Cremer loves so well. The value of his lectures will be felt chiefly by those who already have a deep sense of devotion to their Lord and Master, and who wish to fortify and strengthen their hold upon that Saviour whom they confess and worship and *know*, as their "Lord" and their "God." H. R. G.

Human Nature and the Social Order. By Charles Horton Cooley. New York: Charles Scribner's Sons.

No one can read this carefully written treatise by Professor Cooley, without a feeling of admiration for the amount of work he has done, both in his observation of, and in his reading upon, the intricate subject of human nature. With most of what he has said in regard to our common humanity, we can agree. The query that arises is, has he made his connection between human life and the social order clear? That human life "may be considered either in an individual aspect or in a social, that is to say, general, aspect," is self-evident; but that "society" and "individuals" do not denote separate phenomena, but are "simply collective and distributive aspects of the same thing . . . as the army and the soldiers, the class and the students, and so on," is not certain. There is a common rule in the army and in the school which sways all members, and those who disobey are excluded; but human life, as well individually as socially, is always in rebellion, and no one can be excluded. However, Professor Cooley does well to show that there is a fallacy in the not uncommon manner of speaking, which sets the social and the individual over against each other, as necessarily (the word is ours) separate and antagonistic. They ought not to be, and when the highest law of our being shall be recognized, as in a truly Christian state, they will not be. The individual man is social, and only in a social order can he have his full and perfect development. It is a truth that Aristotle recognized, centuries ago, at a time when in every Grecian state there were many and unhappy divisions of rich and poor, freemen and slaves; only Aristotle made use of another term, as the word social had not then come into speech. He said: Man is by nature a political being, i.e., he is so constituted that he must live in a political state to have free play for his faculties, and his right and proper existence.

It is precisely the recognition of this fact that has conduced to so much that is noble in human life, especially to patriotism, and all the splendid words and deeds for which it stands.

Yet so intense has become the strife for the advancement of the individual in our industrial age, at the expense of the social order; so great has grown the worship of success, that this well-known truth has become obscured in the thought of the average man, and often entirely lost to view. We welcome, therefore, this argument of Professor Cooley, based as it is upon reason and observation, which confirms the axiomatic saying of St. Paul, that "no man liveth unto himself." We are glad to see the philosophy of the Incarnation

recognized, even where no mention is made of it. We only regret that Professor Cooley's book is so minute as almost to be prolix. It would have been better if the volume had half the number of pages.

WILLIAM PRALL.

Side Lights on Immortality. By Levi Gilbert, D.D. Chicago, New York, and Toronto: Fleming H. Revell Co. 1903.

The number of works on Immortality which have appeared recently seems to indicate widespread interest in the subject. We believe that this interest is part of a reaction against materialism which is being felt in almost every quarter. Thus Haeckel, the most noted materialist of our time, admits that those who in their youth agreed with him in denying the spiritual world—e.g., Virchow, Baer, and Wundt—have abandoned the materialistic view with their later years. He attributes the change to "a gradual decay of brain."

Dr. Gilbert writes for Christian believers. "He does not imagine that there is any widespread skepticism concerning immortality," but seeks to make clear to believers the rationality of their creed by the concurrent testimony of reason and revelation. His method is indicated by the title of his volume. He does not set forth direct or formal proofs in scientific order, nor does he believe that immortality can be demonstrated "after the manner of Euclid or the chemist with his test tubes." Rather, he seeks to ground conviction in what Dr. Fiske describes as "general considerations of philosophic analogy and moral probability." The method is sound. In the nature of things no other field is open, apart from revelation, for either confirmation or weakening of the faith in immortality.

This faith, as Dr. Gilbert rightly believes, holds the field. It is instinctive, and has never been wholly wanting in races not sunk beneath the normal human level. The question of the ages, therefore, is not how to demonstrate immortality and thus create belief in it; but whether the belief already existing appears to be confirmed by the teaching of nature and reason.

Dr. Gilbert carries his reader into many fields, and interprets nature and human experience in such wise as to fortify the believer. A feature of the book is the large number of choice quotations, taken from scientific and other writers, from prose and poetry. The book forbids analysis, and we can only say that it is eminently readable and edifying. It is a book for the people, and should appeal to readers of every grade of intelligence.

FRANCIS J. HALL.

The Temple Bible. New Testament Apocryphal Writings. Edited by James Orr, D.D. J. B. Lippincott Co. Price, 60 cents.

It is hard to understand why these books should be included in any edition of the Bible, as they have never had a place in the canon. However, as curiosities of literature, they are interesting. It does not require any critical knowledge to see the difference between these spurious works and the Word of God.

This volume is as handsome as all the others of the set.

City Temple Sermons. By R. J. Campbell, M.A., of London. Chicago: Fleming H. Revell Co. Price, \$1.00.

These sermons are good examples of Mr. Campbell's preaching. Simple, direct, and sincere, they are calculated to be helpful to souls.

Revival Addresses. By R. A. Torrey. Chicago, New York, and Toronto: Fleming H. Revell Co. Price, \$1.00.

As the title of this book indicates the kind of addresses the reader may expect, it is almost unnecessary to say that emotion, not scholarship, pervades Mr. Torrey's efforts. His desire was to lead men and women to think more seriously of eternity and its life, either of happiness or of misery. Hence he employs the same methods used by all who believe in the possibility of an instantaneous conversion, and a consequent assurance at the same time of "being saved." To those who believe with the writer, these addresses will be helpful and suggestive. But we doubt if the clergy of the Church would find much assistance in this book. Yet for the preacher who desires to know how others outside our own communion present certain phases of the Truth, this book will be helpful.

Miscellaneous.

Loomai of Lenakel: A Hero of the New Hebrides. Fresh Chapter in the Triumph of the Gospel. By Frank H. L. Paton, B.D. Chicago: Fleming H. Revell Co.

This book is a narrative of six years' work on Sanna, an island of the New Hebrides group. It is a fascinating record of a remarkable work. It begins with a landing among naked heathen and ends with a departure from a well established mission, with hundreds of adherents. The chief whose name serves as the title is at once evidence of the possibilities of heathenism and of the power of the Gospel. The whole book, indeed, is a piece of unanswerable evidence that, to quote the Preface, "The Gospel of the Lord Jesus Christ proclaimed by men and women who believe it and live under its power, can transform semi-brutalized and almost demonized cannibals, of the worst and lowest type on the face of this earth, into saints and heroes such as those who live and move before us in the

following pages, many of them gladly hazarding their lives daily for the Name of the Lord Jesus, and not a few of them victoriously enrolled already in the noble army of martyrs." Very vivid is the picture of life in the South Seas: a life of daily toil and momentary peril; yet not without its touches of humor. "Sometimes native ideas of dress were somewhat trying to our risibles. One day a man came to church with nothing but a vest and a tall silk hat." But what about the people who furnish South Sea Islanders with "tall silk hats"? They, too, are "trying to our risibles."

Earth's Enigmas. By Charles G. D. Roberts. Illustrated by C. L. Dull. Boston: L. C. Page & Co. 1903. Price, \$1.50.

"Most of the stories in this collection," says the author, "attempt to present one or another of those problems of life or nature to which, as it appears to many of us, there is no adequate solution within sight." These problems are largely connected with the "struggle for existence," causing the species to prey upon each other. Some of the others have a symbolical nature—the meaning of which is not always very obvious.

The stories are vividly told, and in excellent style. That entitled "the Hill of Chastisement," seems objectionable to us, and contrary to the truth of Divine love. Some of the others are also doubtful.

Joliffe: Incidents of Peculiar Belief in Meridional France. By Maxwell Sommerville, Professor of Egyptology, University of Pennsylvania. Philadelphia: Drexel Biddle. 1903.

This is a desultory but not unpleasing string of incidents in travel, connected largely with a certain Gipsy fortune-teller and her horse, Joliffe. The incidents are directed seemingly to illustrate the power of faith. The book is not especially notable.

Fiction.

Prince Hagen. A Phantasy. By Upton Sinclair. Boston: L. C. Page & Co. 1903.

What are the limits of fiction? Is there any field of thought or activity at the present day into which it does not enter and which it does not assume the right to dogmatize and play the preacher? It is perhaps true that the pulpit does not wield so wide an influence as formerly, and that the surest way to reach the majority is through the aid of fiction; yet so uncertain are the moral and religious affiliations of the average writer, and so crude and so hap-hazard his or her treatment of metaphysical and theological subjects, that the good influences exercised by some novels and stories, is more than counterbalanced by the disintegrating processes set at work by others. Again the realism of the age tends to obscure from men's minds those ideals which they must always have before them if they are actually to advance—yes, if they are even to hold their ground. Again, supposing the perusal of any given bit of fiction to tend to righteousness, or purity, or service, can we be sure that more than a passing mental assent is given, and that the second-hand emotion felt for a moment does not deceive the reader into thinking that he or she is far more earnest or spiritual than is indeed the fact?

Thoughts like these continually assert themselves during the reading of this "Phantasy." It is just such a book as one would have in one's hand in a time of physical and mental relaxation when on one's vacation. Taking its suggestion from one of the themes in Wagner's *Das Rheingold*, the author, using the first person, spins a fanciful tale based on the thought of the non-moral, gold-grubbing Nibelungs. We must not tell the story of the Prince; let it unfold itself to the reader. The climax, however, to which the story works up, is an illustration of present-day forgetfulness of the fact that mankind does but exercise a stewardship of the good things of earth, in its mad race for wealth and power. The tale might profitably be read after looking at Tissot's illustration of the Parable of the Rich Fool.

The faults of the story lie in that common fault of so much of the Art and Literature of the day. The artist, or the sculptor, or the author, as the case may be, has not worked up the parts of his picture that he has taken from different models into a sufficiently idealized whole. The traits of well-known men stand out in naked relief in its pages. At the same time the tale will probably suggest to many readers lines of meditation on the futility of the pursuit of mere riches, and on that responsibility for the use of the same which must be faced sooner or later.

H. R. G.

IT IS WHILE you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Bishop Brooks.

CERTAIN THOUGHTS are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

LET every one consider what his weak point is—in that is his trial.—Church in Georgia.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont",
"A Child of the Covenant," etc.

CHAPTER XV.

MORGAN TERRACE.

THE steamer *Liverpool*, which some years previous had borne from Canadian shores the brothers Guy and Neill Morgan and the Scotch nurse, Gray, had as Neill aptly expressed it "a jolly captain" aboard, and the captain returned the compliment by dubbing Neill, "a right jolly boy." In fact, so soon did the lad win the confidence of all aboard that the whole ship's crew made an idol of him forthwith, and there was no place too mysterious nor too dangerous for Neill to frequent according to his daring will. Nurse Gray was kept in a state of anxiety over the little master at all times save when he was snugly tucked away for the night in his berth, the eyelids closed in sleep over those brilliant dark eyes whose keen observation little escaped in waking hours. To Nurse Gray, therefore, and possibly to the quiet elder brother, the sight of the shores of old England gave great satisfaction; but Neill was divided in his affections, between his regret at leaving his ship friends and his desire to see his father once more; but the balance dipped in his country's favor as they neared the dock and the child discovered the first sight of Lord Morgan's splendid figure towering head and shoulders above the crowd around him, and in another moment Neill was caught up in those strong arms and kissed many times, somewhat to the little lad's confusion, as he had arrived at the age when boys consider caresses a weakness. However, he only blushed a little and hid his face from the crowd upon Lord Morgan's shoulder, whispering his gladness to be home again. When he was set down again among baggage and porters, Neill watched with approval the hearty hand-shake Lord Morgan gave the eldest brother, saying in cordial tones, "How are you, my son?" The child little knew that Guy would have exchanged places readily with him, for the elder son shrank from the public notice from a different reason. Always shy and reticent in disposition, Guy Morgan had grown up keenly sensitive to his plain looks, and he never felt his insignificance more than when in company with his handsome father. More than once in boyhood had Guy heard himself contrasted with the great M. P.; but the opinion of people in general would have affected him little had it not been for the fact that Guy knew himself to be an ugly likeness of his dear mother, the beautiful woman whom Lord Morgan had never ceased to mourn. Sometimes the son had noticed his father's eyes fixed upon him with a peculiarly pained yearning, as if striving to account for the likeness which was yet not a likeness—that was in his childhood, but the impression had never left the young man that he was a disappointment to his father in more ways than one; and since his coming of age, Guy wished more and more that he was better fitted naturally for the responsibilities of the oldest son. In his father's frequently enforced absences from Morgan Terrace, the management of the affairs would naturally have fallen to Guy had he developed any special adaptability therefor; but with a good agent at hand, Guy, after a few efforts to become acquainted with the tenantry, retired to the solace of his more congenial books, for the great library was his favorite retreat. A book-worm was Guy, yet he had not achieved special distinction at college save in the classics, where he took first rank; but he loved to search in old archives and revive forgotten lore, and his veneration for antiquities led him to love every spot of the castle, whose histories he knew down to the very dates. Unlike Neill, he took no special interest in out-of-door sports, nor in the fine horses that champed their bits in the stables; and except for occasional drives in the liveried carriage, he was but little seen upon the road. Neill, on the contrary, showed from infancy a desire to ride and hunt which increased with the years; there was not a steed on the place which he did not know by sight and name, and few that he had not mounted by the time he reached his tenth birthday. As before stated, his childhood had been comparatively companionless save for out-of-door pets; but there was not a servant on the place whom Neill did not know, and servants and tenants alike adored the high-spirited, genial boy who went in and out amongst them with his unaffected ways,

but still with a certain dignity of his own that early commanded their respect.

"Father," he said upon the first evening of the return from America, "I have learned more about the Graemes. I saw some old, old tombstones in Montreal, and Douglas is a Graeme, out and out, everybody says."

"Who is everybody, Neill?" asked Lord Morgan, smiling.

"Aunt Ellen and Uncle Edward and Charlie and Nurse Gray. Nurse Gray used to know Mr. Donald, who lives a long way off in Virginia, and she says Douglas is a real Graeme."

"That is conclusive proof, then, my boy. We must have him at Morgan Terrace to see us some day."

"And Charlie," interposed Neill, eagerly. "Charlie is coming over when I get grown and can go after her. She is afraid of the ocean now; but she won't mind if she can come on the *Liverpool*."

They were standing in the wide entrance hall, with its panelled walls and tessellated floors. A fire burned in the open fire-place, and its flames were reflected in the burnished armor that adorned the walls, and lent a war-like glamor to the place. It was here that Neill's impressionable mind caught those influences which animated at times his warrior heart; for here he had fenced with his father in play and had learned to carry his first gun with soldierly bearing.

Lord Morgan discussed with Guy his American travels, drawing out the young man's speech with that happy faculty which characterized the M. P. of Morgan Terrace, the while that Neill walked around to see that all the casques and helmets were in accustomed place, for he knew their number and appearance. When dinner was over that first evening at home, the child Neill curled himself upon a divan in the winter drawing room where they were seated, and listened intently to the conversation of his elders.

"I thought you didn't care for books, Neill," said Guy, teasingly, as he noted the eager eyes fixed upon an old volume he had picked up in America and brought home to his father.

"I'd rather hear you talk about them with Father, Guy, than read them all," answered the boy, a little shyly.

"You study people rather than books, Neill, isn't that it?" asked Lord Morgan, with an affectionate glance at the figure on the divan.

Neill only smiled, feeling that his father understood him; and presently he dropped off to sleep, the picture of a young Apollo at rest. Something of the sort was in Guy's mind, as he rose to ring for Nurse Gray, saying quietly, "Neill is a splendid specimen, father, physically and mentally. How I envy the readiness with which he makes friends. What a pity he is not the oldest son to follow in your footsteps. I shall never be a politician."

"We must needs have divers gifts, Guy, or the world would soon be too small for us. Neill will never be the student that you are. I only trust I may be able to say of him as of you, 'he has never given me an hour's anxiety.'"

Guy cast a grateful glance at the speaker as Nurse Gray's entrance ended the conversation, and Neill was carried off to bed, smiling in his rosy sleep.

The following years of childhood were spent as heretofore in the charge of an excellent governess who guided his studies, wisely allowing play to the boy's originality of thought and action; and so Neill grew in mind and body to his sixteenth year, and the romances of the place wrapped themselves about him in his dreaming hours—for what youth does not dream?

In the beautiful inner court, where the fountain played in summer to the music of the trees and winds; where bright flowers bloomed and dark ivy crept up the enclosing walls of Morgan Castle, whose hundreds of windows looked down like so many eyes upon the beautiful grounds—there were Neill's idle hours mostly spent; or else, he roamed at will upon the terraces, among the peacocks and the rabbits; but oftenest, his gallant form was to be seen upon a spirited pony, followed by the groom, at a more moderate pace.

On rainy days, the boy haunted the unused rooms of the vast building, daring to penetrate dim and ghost-haunted recesses with a hardihood beyond his years.

Like little Charlie in her mountain home, he loved to frequent the portrait gallery, only at Morgan Terrace all the portraits were in handsome frames, and well preserved despite the wear of years. Most of all, Neill liked to steal in the twilight hour to the room which was still called Lady Morgan's, and where his mother's taste was visible in the dainty furnishings and pictures; even in the unfinished embroidery upon the centre table, and the mother-of-pearl work-box her fingers had daily

touched; for nothing in the room had been changed or misplaced, by order of the master. Neill fancied he traced in the portrait of his mother a resemblance to Charlie, and somehow he always thought of Charlie when in the boudoir. There was the guitar in its old place by the window, and sometimes the wind coming through the lattice made of the strings an Aeolian harp, in listening to which music strange fancies overwhelmed the boy; then he would go away as quietly as he had come, and no one ever knew of these frequent visits until one day Lord Morgan, coming home unexpectedly, found him there; he did not chide the boy, but took him in his arms, whispering softly, "My little son." Thus another bond cemented the heart of Lord Morgan to his youngest child, a bond the dearer because too deep for words. At last, governess days were over, and Neill was to go to Eton. How eagerly he looked forward to his school-days with other boys! Then came Charlie's pitiful letter, over which he shed some secret tears before carrying to his father to read. It had been long since news of the exiles had been received at Morgan Terrace, and Lord Morgan was surprised and shocked to hear of the family misfortunes; hence, his letter to his former friend, the Governor of Virginia. Meantime, the boy, Neill, was being prepared for his first year at Eton, to which place he went in the autumn, carrying a heavy heart in sympathy with those in sore trouble across the seas. Lord Morgan sent over a letter of inquiry and offer of pecuniary aid to Ellen Lindsay, who, strange to say, made no reply; but at length came a letter from the Governor to the nobleman, saying that all he could do in this particular case was to remit the hardness of the life sentence to imprisonment for twenty years. He regretted that unless further light could be thrown upon the matter, a full pardon was out of the question, much as he would delight to serve Lord Morgan in regard to his young relative's release.

The earl, having done his best for his young kinsman, was compelled to let the matter rest; and about this time, he was greatly engrossed in affairs of government, being one of the newly elected cabinet in an important political crisis at home. Neill's Eton days were like a new world to him; at first, he caused his father no little anxiety, his previous Bohemian life making the boy rather averse to authority; but his ambition to excel rendered him speedily amenable, and once his enthusiasm aroused, Neill Morgan was a success at Eton, as elsewhere.

CHAPTER XVI.

THE CONVICT.

In one respect, at least, Douglas Lindsay's nature differed from that of his Scotch kinsman, Donald Graeme, and that was in capacity for endurance. The young man was no caged lion in its cell, but rather like the patient, shrinking deer, avoiding the gaze of human eye and the touch of human hand. The horrors of the crime were still fresh upon him; the suspense of the waiting time, and the torture of the trial had been a greater ordeal than he himself had realized until the crisis was past and his doom sealed; even the dull, cold cell was a relief to him after those days of awful publicity; and for a time he lay in a sort of stupor, scarcely rousing to taste the uninviting food which was placed before him at regular intervals.

After a week's respite came the necessity for labor. The convict had read of men doomed to perpetual idleness until every muscle weakened, and the brain became diseased; or of galley slaves whose continuous rowing developed one side of the body out of all proportion with the other; he had once in a famous Art Gallery stood for hours contemplating the picture of an imprisoned sculptor carving with a sharp stone upon the walls of his cell to prevent insanity. These mental pictures swept in succession through his brain when he had dared contemplate the long vista of years stretching wearily before him. He was but twenty-six years old, strong of limb and vigorous of intellect; but the blank card of his destiny touched him with the sense of utter dreariness. Yet he felt no acute heart pain; there is a point beyond which the sense of suffering ceases to be felt and is replaced by apathy. Even the convict mark of the striped clothes failed to excite feeling, so trivial was this ignominy compared with what was past. He felt indeed a little curiosity to witness the opening of a new world among conspicuous sinners who must work shoulder to shoulder, yet with no communication by word or sign of the knowledge of each other's existence. The first morning that he appeared with the crowd—"the dumb, driven cattle" of our race, in the long, rude dining hall of the State penitentiary, he met the gaze of more than one poor creature fixed upon him, some in sullen stare,

but not a few with the look of fellow sympathy which makes the world—even the world of criminals—akin. But after the first day, the hardness came back into the eyes of most of his companions. He was put to work in the boot department; and with that sturdy, dogged determination which had ever characterized him, Douglas Lindsay bent his energies to the learning of the trade, and his work received due recognition in time from those in authority, who, however brutally inclined by constant contact with the lowest class of men, knew how to appreciate honest labor.

The well-known fact that the loss of one sense renders others more acute, as seen in deaf and dumb people whose sight is correspondingly keen, or in the blind, whose sense of touch is strongly developed, so among the prisoners who had not lost their sensibilities by long or wilful hardening, was the power of observation wonderfully strengthened by the silent monotony of their lives. To seem to see not, yet to see, each detail of events, is a habit easily developed by necessity of circumstance. Thus it was that Douglas learned by instinct to read the faces of his fellow prisoners, and to know whom he could trust or be in sympathy among them, or among the wardens, who ruled with the relentless rod of law and iron. By his side in the workshop sat daily a young man hardly more than eighteen, convicted of forgery, and in for ten years' imprisonment. This prisoner had more than once eyed Douglas Lindsay furtively without relaxation on the latter's part of a muscle of his stern set face. In some way the younger man had been made aware that the newcomer's fate was a worse one than his own, and he watched narrowly to see how the sentence was accepted by one seemingly in the prime of manhood. Gradually he became aware that however criminal the previous acts of Lindsay, he worked with the motive to excel. Stimulated by that example, the stripling grew ashamed of his own careless work, done only from fear; and gradually he, too, became interested in turning out well-made articles in competition with his neighbors; one day he caught a swift, approving glance from those dark-lashed gray eyes of the young Scotchman, and that slight token of approval sent the quick flush to the poor lad's face as he renewed his efforts at the shoe-last. Thus were two hearts drawn silently together by the force of uncontrollable affinity; and in one, at least, the desires were uplifted from the mire of despair.

In his cell that night Douglas Lindsay thought gratefully of one sympathetic heart in touch with his, even though it was the heart of a felon; for was not a convicted forger a shade better than a convicted murderer? Nor did Douglas know for what crime this strange friend had been exiled to the prison walls; yet something in the lad's wistful eyes pleaded a soul not wholly depraved.

As time passed, and he lost the count of days, one being so like another, save for a difference in degrees of heat and cold and in the texture of the clothing, Douglas felt almost as if the twenty-five years of his freedom were a shadowy dream compared to the present dull reality; something stirred the old apathy to occasional heart pain in remembering now and again one and another of the faces that he had been wont to see; the beloved and the hated alike came at intervals to haunt his dreams, and the face of the murdered man by the roadside was like a white ghost haunting the stillness of his thoughts; but more often than all others came the vision of Eleanora, to solace his waking hours and to soothe his restless nights upon the hard pallet where he often lay with wide open eyes in the darkness, grasping to his heart the one tangible memento of the past—his mother's testament. Eleanora, stately and beautiful, walked as queen in the garden of his fancy; Eleanora, tender and dreaming, floated with him among the water-lilies of the Shenandoah; Eleanora, meek and pure-faced, knelt in prayer for him beside the casement whose shutters opened toward Monteagle; Eleanora, pale and calm, gave testimony for him before a throng of hostile faces; Eleanora, sad and drooping, bade him an unending farewell; Eleanora, patient and ministering to others' needs, visited the bereaved; Eleanora, a spiritual presence, pervaded the convict's cell through the medium of united hearts.

There came a day when a change of labor was ordered, and a gang of forty convicts was entailed for work upon a railroad on the suburbs of the city. The names were called in quick succession as the prisoners filed from the breakfast table. It was then the young man writhed in agony at the possibility of facing the outside world as one of a chain gang; his strong hands were nervously locked, his teeth clenched, his dark brows knitted in the agony of suspense, until his name was called and he took his place with bowed head, but no shadow of resent-

ment; the struggle ended, endurance came to his aid, endurance born of long self-control. Then they filed out, under guard, to the appointed place of toil, and all day and for many days thereafter, the convicts toiled at excavating a passage through an embankment where the track was to be laid. Above the laborers, on the edge of the cliff stood the man whose duty it was to fire at the first workman who attempted to escape; and for this purpose a pistol was held pointed in the direction of the gang. And Douglas knew now that it was June; for as the men passed to and from their daily work, the fragrance of roses was upon the summer air, and the wild rose by the wayside lifted its sweet face to his; nor did he trample it underfoot, as did the most of his fellows.

One morning as the convicts dragged their fettered feet along the dusty road, there drove past in a smart buggy drawn by a fine thoroughbred, a man whose eyes scanned eagerly the dishonored band. Douglas Lindsay involuntarily lifted his eyes, but lowered them as quickly, while a sudden dizziness overcame him for the moment; and even the wild rose went unnoticed, though it bloomed so free; for all other thoughts were overpowered by that one glimpse of the cruel, exultant face of Frederick Lane. He worked with re-doubled energy that day, the energy of the infuriated man who would find an outlet for his rage; for the first time, the officer in charge kept a watchful eye upon this hitherto unresisting prisoner; but night brought a grateful slumber to the convict after the day's hard toil, and another morning found him with the old resignation in his dulled eyes. He had lately got into the way of taking a verse from the testament and saying it over to himself during the day, finding comfort in this directing of his thoughts into another channel from the one haunting them. And that morning he gleaned strange comfort from the words: "Greater love hath no man than this, that he lay down his life for a friend." There seemed no special application to his own case, yet the words soothed while they puzzled him. Surely there was no life being saved by the forced resignation of his own; rather, there were lives which had been in a sense ruined by his fall; and yet, the words came back again and again. Could it be possible that in those cells were the friends for whom he could still make renunciation?

"Friends!" he repeated the word with a bitter scorn, as he thought of those wretched souls doomed to a living death; and was he better than his fellows?—he, whose swift anger was as the on-rush of the flooded river that no human power can stay.

What need of sermons to the criminal, whose experiences teach him more of human nature than the most eloquent words of men who have not drunk the bitter dregs of crime—what need of doctrinal discourses for them? So mused Douglas Lindsay one morning as he sat in company with the prison inmates in the dingy chapel; even here, the window gratings must obstruct the light, and the rows of shorn heads in front and around him, seemed to mock the young man and tempt him to sceptical thought. He had scarcely deigned to lift his eyes to the rough desk, thinking to see the same dull, kindly-faced little man of former Sundays; but suddenly, after the reading of the lesson in the usual dry tones, another voice, new, and full, and sweet, pierced his dull hearing, and Douglas Lindsay's was not the only quickly uplifted head at the sound. The kind little preacher was there, to be sure; but he was seated in a chair beside the desk, where stood a man, young in years, to judge by his appearance, with a face at once tender and spiritual, sad and sympathetic; and the very tones of his voice showed him to be "acquainted with grief," while his garb, poor and simple as their own, though lacking the distinctive convict marks, betokened poverty in this world's goods.

And the first words that his lips uttered were these: "Greater love hath no man than this, that a man lay down his life for friends." There is no need to dwell upon the theme; the convicts knew, as well as you and I, who once laid down a blameless life for friend and foe alike—they had learned the name at their mother's knee, some of them; others had heard it preached upon street corners; while a few, perhaps, had never heard it save in oaths; but to them all, hardened and desolate as were their souls, the story of "greatest love" came home as it had never done before that morning in the convicts' chapel. The lad who was in for forgery sobbed aloud, and more than one outcast felt that there might be yet a hope of pardon. And Douglas? his eyes never left the speaker's face; not a muscle of his countenance relaxed, but his heart throbbed with great, agonizing beats, and the gray eyes were no longer coldly defiant, but tender as those of a little child.

(To be continued.)

The Family Fireside

THE CHILDREN OF THE TENEMENTS.

A PLEA.

Poor little feet that have never trod
The soft, sweet turf of the country sod,
Poor little eyes that have never seen
The beautiful meadows of gold, and green,
What to you are the color and light
That flood the earth from morn till night?
Never a ray of the genial sun
Enters the courts from which you come;
All you see is a patch of blue,
Over the roofs that shelter you,
Only a patch of the infinite sky,
Over the chimneys dark and high;
Never a breath of the country air,
Never a sight of the meadows fair,
Only the narrow, dirty street
Where the hard stones bruise your little feet.
Poor little feet that would love to roam
Where the daisies and buttercups make their home,
Or scamper along by the Ocean's side
And dance in the beautiful, sparkling tide.
Ah! What a glorious treat it would be,
If you only could play by that wonderful sea,
And dig big holes in the shining sand,
And watch the great white breakers land!
Or frolic about in the woods and fields,
And gather the flowers the brown earth yields.
What eager wonder would fill your eyes!
It would be such a strange and delightful surprise,
From the narrow court, and the dingy room,
To the beautiful world of light and bloom.

FELIX CONNOP.

THE FLIGHT OF THE KINDERKINS.

By LOUISE HARDENBERGH ADAMS.

"I'M SO trowded," cried Nell, kicking her chubby feet, and mopping her moist little face with her mite of a handkerchief.

"You're nothin' but a vis'tor; 'course you make it a tight squeeze," said Fred, forgetting, for a moment, his politeness. Then as he noticed the quiver of Nell's pretty lips, he hastily added: "Oh! you're berry welcome, but please don't kick."

"When I get big," began John, "I'll have a fine big faytun, an' I'll let you all ride to tinderdarden in it, an' I'll drive." He twisted around to smile on Nell. "Then you can sit by me, an' hold my whip."

"O-o-o!" cried Nell, her rosy face beaming.

"Why, John! We'll all be big when you are, an' we can all drive then," said Mary earnestly. She was the oldest of the seven children in the "carry-all," as their teacher, Miss Mills, called the funny old carriage she owned and used to carry her small scholars back and forth from their homes to her kindergarten in. The children called it their "Tarry-Us," and delighted to crowd on its front seat, and shout through the little front window at old Jerry, the driver; a performance he was so accustomed to he never turned his head, no matter what he might hear back of him, but muttered, and called Tom, the horse, many strange names that would have astonished Miss Mills and the confiding mammas, if they had known their full meaning.

Jerry always seemed so fond of the children, and nodded so wisely to the mammas as he helped the little folks in the "carry-all," that they felt very willing to trust him, as they had done this beautiful spring morning, to look after the restless load in his care.

It was such a lovely morning. The sun shone so brightly. The dandelions' fresh faces looked up and smiled at the children. The birds sang sweet songs, as they hunted for the best places to build their nests.

When the "carry-all" stopped at the railroad, and Jerry waited for a long freight train to pass, its door jolted open. John looked at Paul and Fred. The boys laughed. The girls giggled. Then, without a word, a strange thing happened. One after another, seven small children tumbled out of the old carriage. Two sparrows in a tree near scolded a little, but the children never stopped to listen. John closed the "carry-all's" door softly, whispering, "Come on, or Jerry'll catch us," and

started to run down a little green lane that led to a great yellow barn.

Mary caught one of Nell's hands, and Wesy the other, but Betty ran on with the boys. It was a quiet part of the town and there was no one near to see or stop them. The barn door stood open, and the boys rushed in. Little Nell made good use of her chubby legs. She was having a beautiful time visiting, and giggled with delight as they hurried her on. The barn seemed dark after the sunshine. A great pile of hay in one corner made a fine resting place, and the seven threw themselves on it, all out of breath after their race.

Nell looked about the great barn with a happy laugh, "I ain't 'fraid," she laughed.

"Old Jerry can't find us now," Betty whispered, her round, merry face beaming with satisfaction.

"You goose! He never knowed we creeped out of his old 'Tarry-Us,'" cried Fred, with a little run and jump on the hay. "Now we can just have lots of fun. Wesy, you can't catch me!"

"I can," Wesy cried, and the fun began. They had a splendid frolic, tumbling on the hay and throwing it about, and racing from one end of the barn to the other. At last the girls grew tired and left the boys making a tunnel through the hay, while they built corn-cob houses. They found a bag of shelled corn and used it to mark the boundary lines of their farms and gardens. They helped Nell with hers, and all had a most beautiful time.

"It's gettin' dark," said Wesy, stopping with an apron-full of corn she was carrying, to look out the window at the black clouds rolling up the sky. "I'm goin' straight home."

"Ow!" cried Mary, as a great gust of wind blew the door shut near her.

Nell puckered up her face and began to cry, "I 'fraid, I want my mamma."

"Don't cry, Nell, it's nothin' but a rain," said John, working hard to back out of his end of the tunnel, and coming to the window with a very red face, and his hair full of hay.

Paul rushed to the door and tried to open it. "It's stuck tight," he cried; "come an' help me."

Wesy dropped her corn as she hurried to help, but she stumbled over Nell, and they both fell among the corn-cob houses. Mary tried to comfort them, while the boys and Betty pulled at the door. It was latched in a way that made it impossible for them to get it open. They tried the other doors, but they were locked, and after many vain efforts to release themselves, they gave up, and huddled close together on the hay, a sad, tearful group.

"O-o-o! I 'fraid of tunder," moaned Nell in an awe-struck whisper, as its low mutterings reached them. "I need my mamma berry bad right now," she sobbed.

"That's God's voice," said John, "my mamma said so. I 'spect He knows we runned away."

"He won't find us here in a barn," began Fred, "we——"

"Why, Fred," interrupted Wesy, "Jesus lived in a barn when He was a baby."

"He sleeped in the place the horses eat out of, like that," cried Mary, pointing to the empty manger.

Nell stopped crying to look at the manger. She crept close to Mary, whispering, "I loves Jesus."

"If He was there now He'd let us out an' take us home," Paul began, looking out at the heavy rain pouring down as if it might last all day. "He could make the rain stop so we needn't get wet."

"Maybe He'll hear us if we ask Him to," whispered Betty. "Let's kneel down by His bed an' try."

With one impulse the children ran to the front of the manger and knelt down.

"I want my mamma, Jesus," sobbed Nell.

"Please let us out, an' we won't run away any more," pleaded Paul.

"We never knowed it would rain, but we're sorry," Fred began; while John added, "We all runned 'way but Nell, she's only visitin'."

Mary and Betty promised, "We'll be good," while Wesy finished a long petition with "Now I lay me."

Two bright eyes peeped at the children from the loft, then a poorly dressed, pleasant looking boy of about fourteen came slowly down the steps in the corner. He stood quietly and listened. "I'm sorry, too," he thought as he remembered his old mother waiting for him in the little farm home among the hills. "I'll go back," he muttered. Just then a loud peal of thunder filled the air. The boy hurried to comfort the frightened little folks.

"Hullo!" he cried, "that was a loud one! But boys ain't 'fraid o' thunder."

The three small boys looked at him in admiration, until John remembered.

"We runned 'way," he cried with a naughty pride that melted as the thunder's peal filled the air again. The children clung to the newcomer. Nell climbed into his arms. "Did God send you?" she whispered.

"Will you let us out?" Wesy demanded. "Are you runnin' 'way?"

"What's your name?" asked John.

"Will," the boy answered; "yes, I was runnin' away, but it don't pay, an' I think we better not try it again." A gleam of sunshine came through the window and danced on Nell's yellow curls. "Why, the storm's over," said Will. "Now I expect we better go. Your mothers must be lookin' for you."

He opened the door, and with Nell in his arms, started out, closely followed by the others.

Great had been the consternation in Allspice all the morning. Miss Mills had gone from home to home in a vain search for the lost children. Jerry had muttered many strange things. The mothers had telephoned for the fathers, and moaned and cried while they hunted in every likely and unlikely place. The fathers insisted it was impossible to lose seven small children for long, but looked grave when the mothers could not see them. The older brothers and sisters left school to join in the search, and even in the rain every one but the old people and the babies raced about this way and that.

When Will and the poor, tired little "kinderkins" reached the end of the lane, a dozen arms reached out for them, while a shout went up: "They're found! They're found!"

Nell refused all other help and held to Will until her mother rushed up and caught her in her arms. "There," cried Nell, as her mother carried her home, "I'm all yite now, but where's the boy God sent to let me out?"

The boy was on his way towards the old mother, whose anxious heart was nearly broken as she watched the road, and prayed God would send her Will home again. When she saw him coming, she ran out to meet him and gathered him in her arms, and kissed him. He raised his head to look in her dear, worn face.

"Mother," he cried, "I'm sorry, for I meant to run away. Oh! I'm sorry I——"

She stopped him with her cry, "I know, but you came back; you came home to your mother. Come right in now and eat your supper."

So, mother-like, she fed and comforted her runaway, just as the other mothers had done; and somehow they were all so happy they forgot to scold. Even the seven small children were tucked in their soft beds with the sweetest of mother kisses.

THE IDEAL NURSE.

A NURSE generally arrives in time of crisis, the patient turned over to her, the family draw a long breath of comfort and relief, confide in her amazingly, question her about the doctor, the treatment, the patient's condition, her experience of similar cases, and unhesitatingly make her privy to their most personal affairs. . . .

Beside possessing unblemished courage and professional skill, a nurse should be prepared to sweep, keep a room in order, arrange flowers, read aloud, write notes, unobtrusively quiet such family jars as might affect her patient. She must understand what to do herself, what should be left to servants, remembering that this will vary in every household. She must be quick to see when her presence is necessary, when she is in the way. She can allow herself no personal habits as to bed or board, no private existence or amusement while at a case, and when the patient is safely through the exciting period of illness, she has to settle down with good grace to the tedium of convalescence, never resenting the inevitable withdrawal of intimacy as the family resume a normal habit of life, and no longer make her the recipient of every thought and emotion.—MARY MOSS, in the *Atlantic*.

HOUSEHOLD HINTS.

BROOMS.—If brooms are wet in boiling suds once a week they will become tough, will not cut the carpet, will last much longer, and always sweep as if new.—*The Delineator*.

PRESERVE PICKLES FROM MOLDING.—Drop a few slices or perhaps a few gratings of horseradish on the top of pickles in each jar. This addition adds piquancy to the cucumbers and preserves their crispness.

OIL-CLOTHS should never have soap used when washing them, as the lye will destroy the colors and finish. They are greatly benefited and last much longer if a thin coat of varnish is applied once a year.—*Selected*.

Church Kalendar.



- Aug. 1—Saturday.
 2—Eighth Sunday after Trinity.
 6—Thursday, Transfiguration.
 7—Friday, Fast.
 9—Ninth Sunday after Trinity.
 14—Friday, Fast.
 16—Tenth Sunday after Trinity.
 21—Friday, Fast.
 23—Eleventh Sunday after Trinity.
 24—Monday, St. Bartholomew.
 28—Friday, Fast.
 30—Twelfth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

- Aug. 24—Consecration of Rev. Dr. Fawcett, St. Bartholomew's, Englewood, Chicago.
 Sept. 15—Dioc. Council, Milwaukee.
 15-18—Conference Colored Workers, New Haven.
 30—Dioc. Conv., New York.
 Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
 13—Conv., Sacramento.
 20—Pan-American Conference of Bishops, Washington.
 27-29—Missionary Council, Washington.
 Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

THE Rev. W. H. BAMFORD has resigned the rectorship of Christ Church, Madison, Ind., to take effect Oct. 1st, and will return to England.

THE Rev. EDWARD BORN CAMP, formerly assistant at Trinity Church, Boston, entered, Aug. 1st, upon the rectorship of St. Paul's Church, Winona, Minn.

THE Rev. A. C. CHAPMAN, late of Oakfield, Wis., Diocese of Fond du Lac, has become assistant at the Church of the Ascension, Chicago.

THE address of the Rev. CHAS. E. DEVEL, rector of the Church of the Atonement, Edgewater, Chicago, is 2682 Kenmore Avenue.

THE Rev. ANTHON T. GESNER, assistant priest at Faribault Cathedral, has been elected Instructor in Ethics and Christian Evidences at Seabury Divinity School for the coming term.

THE Rev. G. HEATHCOTE HILLS of St. Luke's Church, Atlanta, has accepted an unanimous election as vicar of St. Mark's Pro-Cathedral, Minneapolis.

THE Rev. EDWARD S. HINKS of Leesburg, Va., has been invited to become Dean of the Cathedral at Boise, Idaho.

THE address of the Rev. C. M. HITCHCOCK is Bayfield, Wis.

THE Rev. FREDERICK K. HOWARD, rector of the Church of the Redeemer, Superior, Wis., has accepted the rectorship of St. John's Church, Olympia, Wash.

THE address of the Rev. THOMAS P. HUGHES, D.D., LL.D., is changed to 398 Rugby Road, Flatbush, New York. He is still honorary associate rector of the Church of the Epiphany, Brooklyn.

THE address of the Rev. JOHN E. HUHN is changed from Rampart to Council City, Alaska.

THE Rev. O. F. HUMPHREYS, a priest of the Diocese of Milwaukee, but engaged in secular work, has removed to Newark, N. J.

THE Rev. THOMAS COSTELLO JOHNSON has been appointed assistant to the Rev. J. DeWolf Perry, D.D., at Calvary Church, Germantown, Pa., and will begin his work there on October 1st.

THE address of the Rev. WILLIAM A. LONG, a non-parochial priest of the Diocese of Newark, is Essex Street, Hackensack, N. J.

AT THE last annual Council of the Diocese of Mississippi, the Rev. ALBERT MARTIN was elected Secretary of the Diocese, Clerical Trustee of the University of the South, and Treasurer for Mississippi of the same institution. The report that he was going to North Dakota was entirely unfounded.

THE Rev. Dr. GEORGE WILLIAMSON SMITH will spend the next year abroad. Address, care J. S. Morgan & Co., 22 Old Broad St., London, England. All letters relating to the affairs of Trinity College should be addressed to the Rev. Professor FLAVEL S. LUTHER, Ph.D.

THE address of the Rev. CHARLES M. GRAY during August will be Blue Ridge Springs, Va.

ORDINATIONS.

DEACONS.

DELAWARE.—By the Bishop of Delaware, in the Church of the Holy Communion, Paterson, N. J., June 20th, HENRY LOWNDES DREW, to the diaconate.

In the chapel of the Good Shepherd, Bishopstead, Wilmington, July 2nd, HARRY ALBERT LINWOOD SADLER, to the diaconate.

NORTH CAROLINA.—The Bishop of the Diocese held a service of Ordination at the Church of the Holy Innocents, Hudson (Rev. Julian E. Ingie, rector), on Sunday, August 9th, when he admitted to the Diaconate, THADDEUS AINSLEY CHEATHAM, a graduate of the Theological Department of the University of the South. The Bishop was the preacher on the occasion, the Rev. A. B. Hunter, of Raleigh, serving as chaplain. The candidate, vested in a girded alb, was presented by the rector of the parish to the Bishop sitting before the altar, and the Rev. R. B. Owens of Oxford read the Epistle. At the evening service the newly made deacon preached an excellent sermon before a large congregation of friends in the community, in which he is highly esteemed for his genial disposition and many other excellent traits of character which give promise of an earnest and successful ministry. Mr. Cheatham is a native of Henderson and comes to us from the Presbyterian communion. He has been assigned by the Bishop to duty in St. Bartholomew's Church, Pittsboro, with missions at Sanford and Smithfield.

DIED.

NERLING.—Entered into the rest of Paradise, in Tyrone, Pa., on Sunday morning, Aug. 9th, 1903, ELLA GREENWOOD NERLING, aged 54 years. "Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

WANTED.

POSITIONS OFFERED.

A PRIEST or deacon to teach French and German in a Church school. One who has had successful experience in governing boys. Please send full particulars with references to PRECEPTOR, care of THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, vested choir. References. Salary \$400. Address, MICHIGAN, care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST.—Successful trainer of boys' voices—will accept small salary in good field for teaching piano. PHONASCUS, care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, English training, thoroughly qualified and experienced, desires position. Fine player and successful choir-trainer. Accustomed to large organ and choir, good musical services, Cantatas, Recitals, etc. Earnest worker, Churchman and communicant; single, aged 30. Good organ and salary essential. First-class testimonials. Address, "ORGANIST," 474 Queen's Avenue, London, Ontario.

BUSINESS CARDS.

JOSHUA BRIERLY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Avenue, Mount Vernon, N. Y.

FOR SALE.

ANTE-NICENE FATHERS. New York: Christian Literature Co. 9 vols. Complete.

NICENE AND POST-NICENE FATHERS. Series 1. 14 vols. Complete. Series 2. 12 vols. Vol. IX, missing.

The above in excellent condition. Price, \$20, carriage extra. Rev. B. T. BENSTED, Llano, Tex.

RETREATS.

BOSTON.—The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

FOND DU LAC.—A Retreat for clergy and seminarists will be held at Grafton Hall, Fond du Lac, Wis., Sept. 7-10. It will begin Monday with evensong and close with Mass on Thursday. Those who expect to be present are asked to

send their names as soon as convenient to the Rev. S. P. DELANTY, Appleton, Wis.

The conductor will be the Rev. Father Hughson, O.H.C.

KINGSTON, N. Y.—The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,
 AGUSTINE ELMENDORF,
 FLOYD E. WEST,

Committee of the New York Catholic Club.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPEALS.

EPHAPHATHA REMINDER.

For more than thirty years, the Church's "voiceless ministry" has been prosecuted with economy, energy, and effect in twelve large mid-Western Dioceses. The handful of deaf-mute work people have given their mite to the expense fund. Hearing friends have added thereto on the Twelfth Sunday after Trinity, or other days. Eight hundred dollars are needed for the present fiscal year. Offerings may be sent to the Rev. AUSTIN W. MANN, General Missionary, 21 Wilbur Street, Cleveland, Ohio.

The Western Church Mission to Deaf Mutes appeals for "Ephphatha" Sunday offerings and donations towards the expense of its work. (Rev.) J. H. CLOUD, General Missionary, 2606 Virginia Avenue, St. Louis, Mo.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Thomas Gainsborough. By Arthur B. Chamberlain. Price, 75 cts. net.

An English Garner: Fifteenth Century Prose and Verse. With an Introduction by Alfred W. Pollard. Price, \$1.25 net.

An English Garner: Stuart Tracts, 1603-1693. With an Introduction by C. H. Firth. Fellow of All Souls' College, Oxford. Price, \$1.25 net.

The Master Musicians: Schuman. By Annie W. Patterson, Mus.Doc., B.A. (Royal University of Ireland), author of *The Story of Oratorio*, etc. With Illustrations and Portraits. Price, \$1.25.

GINN & CO. Boston.

Agriculture for Beginners. By Charles Wm. Burkett, Professor of Agriculture. and Frank L. Stevens, Professor of Biology, and Daniel H. Hill, Professor of English, in the North Carolina College of Agriculture and Mechanic Arts.

LOTHROP PUBLISHING CO. Boston.

On Special Assignment. Being the further Adventures of Paul Travers; showing how he succeeded as a newspaper reporter. By Samuel Travers Clover, author of *Paul Travers' Adventures*. Illustrated by H. G. Laskey. Price, \$1.00 net.

A Partnership in Magic. By Charles Battell Loomis, author of *The Four Masted Cat Boat*, and *Yankee Enchantments*. Illustrated by Herman Meyer. Price, \$1.00 net.

Defending the Bank. By Edward S. Van Zile, author of *With Sword and Crucifix*, etc. Illustrated by I. B. Hazelton. Price, \$1.00 net.

L. C. PAGE & CO. Boston.

The Little Colonel at Boarding School. By Annie Fellows Johnston, author of *The Little Colonel Series*, *Big Brother*, *Asa Holmes*, etc. Illustrated by Etheldred B. Barry. Price, \$1.20 net.

The Great Scoop. By Molly Elliot Seawell, author of *Papa Bouchard Franceska* et. Illustrated by W. F. Stecher.

PAMPHLETS.

The Proper Observance of the Lord's Day. Fifth Charge of the Rt. Rev. Leighton Coleman, S.T.D., LL.D., to the Clergy and Laity of the Diocese of Delaware.

Corporation of the Church House. Incorporated by Royal Charter, 1888. Fifteenth Annual Report.

The Church at Work

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Death of Mrs. Alexander.

MRS. ALEXANDER, mother of the Rev. I. O. Adams, rector of St. James' Church, Eufaula, passed to her rest, at her home in Mobile, on Saturday, August 8th. Mr. Adams was with her at the time, having been summoned some days previously.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Services for the Deaf.

THE REV. AUSTIN W. MANN attended the seventeenth convention of the Pennsylvania Association for the Advancement of the Deaf. It was held at Johnstown on August 5th, 6th and 7th. In the evening of the first mentioned day, a "Combined Service" was held at St. Mark's Church. The rector, the Rev. R. B. Green, read orally for the many hearing people present, the Rev. Mr. Mann interpreting for the "silent delegates" from all over the State. The Ven. Dr. Clerc of Philipsburg, made an address at the close of Mr. Mann's sermon. The doctor's father was associated with the elder Gallaudet in the establishment of deaf-mute education in the United States. He is perfectly familiar with gesture language. The Rev. Mr. Smielau of Central Pennsylvania took part in the service. On the following morning, at 8 o'clock, a service of the Holy Communion was held, with Dr. Clerc as celebrant and Mr. Mann as assistant. At the close of the combined service a reception was held in the Sunday School room. Refreshments were served by the ladies of the parish. On Sunday, Aug. 16, the Rev. Mr. Mann officiated twice at the Pittsburgh Mission, administering the Holy Communion and Infant Baptism. After attending to a good-sized mail at his headquarters, 21 Wilbur St., Cleveland, he started out again to fill appointments at All Angels' mission, Chicago. Mr. Mann is working all through the summer without a vacation. He has taken one only twice in thirty-one years. On the Sunday previous, he officiated at St. Ann's Church for deaf-mutes, New York City.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Ep. Coadj.

Arrangements for Dr. Fawcett's Consecration—
Waterman Hall—Sunday School Conferences.

THE FOLLOWING will participate in the function of the 24th, St. Bartholomew's day, in the church dedicated to that Saint, when Dr. Fawcett is to be consecrated third Bishop of the Diocese of Quincy: Presiding consecrator, the Rt. Rev. George Franklin Seymour, D.D., LL.D., Bishop of Springfield; co-consecrators, the Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa, the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop

Coadjutor of Chicago; preacher, the Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee; Bishops presenting, the Rt. Rev. Samuel Cook Edsall, D.D., Bishop of Minnesota, the Rt. Rev. Arthur Llewellyn Williams, D.D., Bishop Coadjutor of Nebraska; master of ceremonies, the Rev. Charles E. Bowles, rector of All Saints' Church, Ravenwood, who is being assisted by the Rev. W. A. Butler and Mr. Wilbur. The invitations to the clergy for the occasion are issued in the name of the Standing Committee of the Diocese of Quincy, in the Province of Illinois.

BISHOP ANDERSON returned to the city, but only for two days, on Monday, to confer with Dr. Fawcett with regard to the forthcoming consecration.

THE RESIGNATION of the parish of the Mediator, Morgan Park, by the Rev. Harold Morse, was announced on Monday, after a conference with the Bishop Coadjutor. Mr. Morse has accepted a call to Christ Church, Marlborough, on the Hudson; and enters upon his new sphere on October 1st. He leaves the Diocese after five years of useful service as assistant in Trinity, Chicago, and in his present charge in the southern suburb, where he was much appreciated as a parish priest by those to whom he ministered.

ON MONDAY last, in the Church Club rooms, the Commission on Sunday Schools held an important meeting. It will be remembered that this Commission was appointed at the last diocesan Convention to create, or to foster, a more intelligent pursuit and execution of Sunday School work. At this meeting the Commission adopted a long series of pertinent questions, many of them of a novel character. These have been printed, and a set has been sent to every clergyman in the Diocese, with a request that the blanks be filled out, and the replies sent to the Commission prior to Wednesday, Sept. 23d, when a mass meeting of clergy and Sunday School Superintendents will be held in the Church Club rooms, presided over by the Chairman of the Commission, the Rev. C. Seadding of La Grange, and to be addressed by Bishop Anderson. The Commission has, moreover, arranged a scheme of twenty-one conferences, to be had simultaneously by threes in the three divisions of the city. The first of these will be held on the evening of Oct. 7th. These conferences will be addressed by speakers having known professional knowledge of their subject. The seven North Side conferences will be in charge of Mr. T. E. Smith, Jr. of the Ascension; a like number on the West Side in charge of Mr. H. V. Seymour of the parish of Our Saviour; and those on the South Side, of Mr. F. D. Hoag of Christ Church, Woodlawn; all these gentlemen lay members of the Commission, and noted for their interest in Sunday School work.

THE REV. F. DeMOULIN is taking three weeks' vacation. The Rev. Dr. Brown has

returned from his vacation in Michigan. The Rev. W. C. DeWitt is with his choir at Lake Beulah. Few indeed are those of the city clergy who do not have any relaxation this summer.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Quiet Day—Missionary Services.

ON WEDNESDAY, August 5th, the Bishop of the Diocese held a Quiet Day for women in St. Andrew's parish house, Fort Worth, under the auspices of the St. Andrew's parish branch of the Woman's Auxiliary. The devotions were well attended, and the earnest, helpful words of the Bishop made a profound and lasting impression upon his hearers. It was the first Quiet Day the Woman's Auxiliary had ever held in the Diocese, and its good results were so plainly evident that other parishes have already expressed the desire to have similar devotions at an early day. After morning prayer the Bishop delivered his first address, on Womanhood. Then followed the Holy Communion, after which the Bishop made his second address, on Wifehood. At 11:30 prayers were said, and after silent meditation came the third address, on Motherhood. The Litany was said at noon, after which an opportunity was offered for light refreshments. Devotions were resumed at 1:15, when the Penitential Office was said. After silent meditation and the singing of a hymn, the Bishop gave his first afternoon address on the subject, "Woman as a Daughter of the Church." After prayers and silent meditation, the second afternoon address was given, on "Woman as a Member of the Parish." Then followed further devotions, and a hymn, and the last address, on "Woman as a Member of Society." Another hymn was then sung, closing prayers and special intercessions were offered, and the Bishop let them depart with the Benediction. The Rev. Wm. Cross of Gainesville, and the rector of the parish, assisted the Bishop in the services during the day.

THE SECOND quarterly Missionary Meeting for the year 1903-1904, was held in St. Andrew's parish, Fort Worth, Aug. 5 and 6. The opening service was held Wednesday evening, when evening prayer was said by the Rev. Dr. Lloyd of Paris, and the Rev. Messrs. C. H. Kues of Terrell, and J. O. Miller of McKinney. Stirring addresses were delivered on: Giving to Missions, by the Rev. Joseph Sheerin, rector of the Incarnation, Dallas: Going to the Mission Field, by the Rev. W. J. Miller, rector of St. Stephen's, Sherman. On Thursday, the Feast of the Transfiguration, the day's services began with a celebration of the Holy Communion at 7 A. M., by the rector of the parish, assisted by the Rev. Dr. W. K. Lloyd. Morning prayer was said at 9:30 by the Rev. J. W. Keeble of Abilene, and the Rev. J. O.

Miller. A second celebration by the Bishop Diocese followed, the Rev. W. D. Christian of Kaufman serving as epistoler, and the Rev. Francis Moore of Weatherford, as gospeller. The sermon was preached by the Rev. William Cross, rector of St. Paul's, Gainesville, his subject being Influence of the Christian Layman. At the close of the service a conference was held between the clergy and members of the Woman's Auxiliary. The rector of the parish made a brief address of welcome. The Bishop made a few remarks, and then called to the chair Mrs. J. S. Thatcher of Dallas, President of the diocesan Branch of the Woman's Auxiliary. Mrs. W. J. Miller of Sherman read a paper on: Woman's Place in the Mission Field. Four diocesan officers were present, and five parochial branches were represented.

After luncheon, the first annual meeting of the Junior Auxiliary of the Diocese was held in the parish house, the Bishop of the Diocese presiding, and delivering an address. He told the children the many things they could do to help other children of other lands less fortunate than they. He bade them consider and decide what particular work they would undertake the coming year. A permanent organization was then effected, the Bishop appointing Mrs. William Belsterling of Dallas, Diocesan President. The following officers were elected for the year: Miss Delaney Shropshire of Fort Worth, First Vice-President; Miss Martha Russ of Dallas, Second Vice-President; Miss Sarah Merrivether of Dallas, Secretary; and Miss Eretta Carter of Fort Worth, Treasurer. The Constitution and By-Laws were adopted, and the annual meeting was fixed for August, the day and place of the second quarterly missionary meeting of each year. In keeping with the Bishop's address, it was decided to furnish a bed and clothing for a child in the Church Hospital at Fort Defiance, Arizona. Representatives were present from four of the Junior Branches in the Diocese. At the same hour the Junior Auxiliary was in session at the parish house, the Clericus met at the rector's home, the Rev. Joseph Sheerin, President, in the chair. The topic discussed was: The Best Methods to Follow in Sunday School Work. E. A. Belsterling, Treasurer of the Diocese, was granted permission to make an address on the Apportionment, General and Diocesan. It was gratifying to learn that a majority of the parishes and missions in the Diocese had sent in their part for General Missions, and the treasurer urged a similar plan to be followed, as the Diocesan Board had suggested, in raising the necessary funds for missions in the Diocese. Two extra missionaries are now in the field and funds for their support are needed greatly. The Clericus decided that in future, meetings, one public and one private, should be held at the time of the quarterly missionary meetings, when a larger number of the clergy could attend than are present at meetings held monthly, as heretofore. At 6 p. m. the guests, friends, and members of the parish took the inter-urban electric railway for Lake Erie, Handley, seven miles distant, where supper was served, and from 8 to 10 a reception was tendered by the vestry of St. Andrew's, about 300 being present. This was a most enjoyable ending of a very successful and pleasant quarterly missionary meeting.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Chancel Blessed at Greenport.

THE BISHOP visited Holy Trinity parish Greenport, on the Feast of the Transfiguration, and blessed the new chancel which has recently been completed. After the processional hymn, the Bishop, being seated in his chair within the rails, petition was made to him to dedicate the chancel, by and with such form that all present might know that it

was part of a consecrated building, and that it was received under his spiritual jurisdiction as Bishop of Long Island. In this petition the fact was recited that the church had been consecrated before the addition of the new chancel, and that by ancient custom and usage in the Christian Church, it was considered that any such addition to a consecrated building became an integral part of that building, and partook of that character which separated it from all unhallowed, worldly and common uses. Petition was made, therefore, to dedicate and bless, not to consecrate. The form of service used on the occasion, consisting largely of extracts from the Office for the Consecration of a Church was specially authorized by the Bishop. The Rev. Professor Richey, D.D., of the General Theological Seminary, was the preacher at the morning service, and the Rev. Archdeacon Holden in the evening.

The new chancel gives accommodation for a vested choir of twenty-four men and boys, and also provides an enlarged sacristy. On the day of the benediction of the chancel there were used for the first time a new chalice (jewelled) and paten which have been presented as a thank-offering, a Prayer Book for the altar desk, a ciborium of sterling silver, and a pair of cut-glass cruets.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Site Purchased for Christ Church—City Notes.

THE SITE for the new Christ Church, Los Angeles, has been bought and paid for. The old church stood at the corner of Pico and Flower Streets; the new will stand just one block to the north, at the corner of Flower and Twelfth. Three lots have been purchased, giving the land a frontage of 150 feet on Flower St., with a depth of 155 feet on Twelfth, and alley running along the rear. The site is an excellent one, and the price paid is reasonable, \$17,500, or at the rate of \$150 a front foot for the corner lot, and \$100 a foot for the remaining hundred feet. The Rev. Dr. George Thomas Dowling, the rector, is taking a vacation during August, and no services are held in connection with "Christ Protestant Episcopal Parish." The Rev. Charles W. Naumann, assistant to Dr. Dowling, is officiating temporarily at St. Paul's Church.

THE VERY REV. J. J. WILKINS, D.D., Dean and rector of St. Paul's pro-Cathedral parish, left Los Angeles about the 1st of August with Mrs. Wilkins, who had been summoned to Missouri by a telegram informing her that her mother was lying ill in a most critical condition. On the Sundays during August the Dean's place will be taken by the Rev. Charles W. Naumann of Christ Church.

THE BISHOP OF LOS ANGELES, accompanied by Mrs. Johnson, has departed to the Atlantic side of the continent, and does not expect to return to the Pacific coast until after the Missionary Council and the meeting of the House of Bishops in October. Bishop Johnson has passed a most laborious year, full of faithful service to the Church; and every member of the Diocese, clerical and lay alike, is glad that he is about to take a well earned vacation, from which it is hoped that he will return refreshed and inspired.

THE REV. FRANK A. ZIMMERMAN, whose ordination to the diaconate took place recently in St. Paul's, San Diego, is not canonically connected with the Diocese of Los Angeles. He belongs to the Diocese of Ohio; and it was at the request of the Bishop of Ohio that his examination for ordination was held by the Examining Chaplains of the Diocese of Los Angeles, and that he was ordained deacon by Bishop Johnson. The Rev. Mr. Zimmerman was for several years

in the Methodist ministry in Ohio. He was received into communion with the Church by Bishop Leonard about two years ago, and after his Confirmation he was appointed to serve as lay reader in a vacant parish. He came to California last winter. He is now acting as assistant to the Rev. Charles L. Barnes, rector of St. Paul's parish, San Diego.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Cornerstone at DeTour.

THE CORNER STONE of the new church at DeTour was recently laid by Archdeacon Lord. The edifice will be of stone with a capacity for about 200 persons. It is hoped that it will be completed in time for Christmas. The rector is the Rev. H.J. Ellis.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Improvements at Chestnut Hill—Notes.

THE CHURCH of the parish of the Redeemer, Chestnut Hill (Rev. D. C. Garrett, rector), is being enlarged this summer by extending both the chancel and the nave. Not only will this give greater number of seats for the rapidly growing congregation, but it will enable the rector to carry out his plan of introducing a boy choir, which is now rehearsing every other day under the direction of the new organist and choir-master, Mr. A. Gordon Mitchell, lately from the Cathedral in Bermuda. The church will also be improved in other ways and a new system of lighting installed. The rector has remained at his post all summer, and for the first time in the history of the parish, the summer congregation has been considerable. Mr. Garrett will, however take a brief vacation by going with some Boston friends into camp in the Adirondacks for the latter part of August.

THE WILL of the late Aaron Curtis leaves \$1,600 to Christ Church, Quincy.

THE REV. HENRY F. ALLEN, at one time rector of the Church of the Messiah, Boston, but lately residing in Switzerland, has been visiting Boston.

AT MOTHERS' REST, located upon Revere Beach, fifty mothers with children have been enjoying, at regular intervals, this seaside charity. It has been opened since the third week in June and is under the care of the Episcopal City Mission.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

A Pro-Cathedral in Minneapolis—St. Paul Items—Minneapolis—Luverne.

IT HAS BEEN DETERMINED to make St. Mark's Church in Minneapolis a pro-Cathedral with the Bishop as rector and with two other clergy under his direction. The status of the parish will resemble that of St. Clement's Church in St. Paul, which is also a pro-Cathedral, both of which will be the local seats of the Bishop in the respective cities, and neither of them infringe upon the status of the Cathedral of the Diocese at Faribault. The clergy who will be associated with the Bishop at St. Mark's are the Ven. Charles E. Haupt, Archdeacon of the Diocese, and the Rev. George Heathcote Hills, the latter becoming vicar, with the pastoral charge of the congregation.

ST. PAUL'S CHURCH, St. Paul, will be closed for several weeks while the interior is being thoroughly renovated, painted and calcimined, the rector, the Rev. Dr. Wright, taking a few weeks' respite in the meantime.

THE REV. C. D. ANDREWS has returned from his trip South, greatly benefitted from the rest and change. The Rev. E. E. Madeira had charge of the services and spiritual

The Living Church

oversight of the parish of Christ Church, St. Paul, during the month of July.

ST. PETER'S choir, St. Paul, with their rector and their choirmaster, Mr. N. J. Fabian, are enjoying a well earned respite in camp at Bald Eagle Lake. The Rev. E. Dray, vicar of St. Clement's, is spending his vacation East. During his absence the Rev. George Dunlap and the Rev. E. W. Couper alternate in conducting the services of the Church.

COL. GEORGE E. POND, U. S. A., one of our staunch American Catholics, who has been stationed for some time at St. Paul, has been called to a post in Washington, D. C. Before leaving the city a reception was tendered him by the business men of the city at the Commercial Club, and he was presented with a handsome silver tea service. Churchmen in the Twin Cities will miss the whole-souled, genial Colonel at their future gatherings; especially the parishioners of St. Paul's Church, with which he has been closely identified for many years.

IN MINNEAPOLIS, the rector of Gethsemane parish, the Rev. I. P. Johnson, is spending a well earned vacation during August upon the Northern Lakes. The Rev. Robert Hammond Cotton, rector of Holy Trinity Church, Fort Worth, Texas, and the Rev. E. C. Johnson, brother of the rector, are the priests in charge during his absence. The Rev. S. B. Purves, rector of Trinity Church, has returned from Prout's Neck, Maine, where he has been spending his vacation, greatly refreshed and benefitted from the change. The Rev. Mr. Carson of Chatfield had charge of the services during his absence. The choir are camping out at Bald Eagle.

THE PARISHIONERS of Janesville, Minn., learn with deep regret that their pastoral relations with their rector, the Rev. James Cornell will be severed about Oct. 1st, on account of ill health. Mr. Cornell has been connected with the parish for the past fifteen years and has won the esteem and affection of the whole community, his priestly influence extending far beyond the confines of the parish.

"THE CHEERFUL WORKERS," the junior guild of Holy Trinity Church, Luverne, will place in the church an eagle Lectern in memory of the late Bishop Gilbert. It is purchased with money earned by them.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Church Consecrated at Allenhurst—Cape May—Notes.

THE BISHOP is now engaged in his visitation of the churches along the seashore. On the Seventh Sunday after Trinity, July 26, he consecrated St. Andrew's-by-the-Sea, at Allenhurst. This church dates from some years back, when Deal Beach, one of the oldest resorts on the Jersey coast was a quiet nook where a few families spent the summer before the great influx of visitors brought it wealth and fashion. A few earnest Churchwomen then determined to build a modest place of worship there. They bought land, and with the help of friends built the church. In due time Deal Beach was divided and part of it (embracing that portion where the church was built) became Allenhurst. Beautiful homes soon sprang up like magic. The church was then enlarged, and the women who built it turned it over to a board of trustees. The enlarged church is the building that was consecrated. Judge Payne, of Washington, presented the "instrument of donation," and the Rev. I. Newton Phelps read the "sentence of consecration." The Bishop preached and celebrated the Holy Eucharist.

THE MOST REMOTE church in the Diocese is St. Peter's, at Cape May Point; built so near the ocean that priest and people hear

the music of the waves as they worship. Several times the storms have swept away the foundations, and the church has narrowly escaped destruction. It has now been moved back as far as possible, and a strong bulkhead has been built, but even now a fierce winter gale may sweep all away. Removal back from the sea has been thought of, but that would take away the romance of its situation. The Rev. Mr. Graff of the Church of the Holy Comforter, Philadelphia, has been in charge of St. Peter's from the beginning, and has conducted the work most successfully. A large congregation greeted the Bishop of the Diocese at his usual visit on August 2, the Eighth Sunday after Trinity.

CAPE MAY is one of the oldest of the watering places in the entire country, and though Atlantic City has far outstripped it in growth, it still has a large patronage. Efforts have been made to establish an all-the-year-round service for St. John's Church; but thus far they have failed, although during the season the church is filled morning and evening. There are now prospects that the church will begin to do an all the year work as important as its summer services. A company of capitalists, men of large wealth, have purchased a tract of land and intend to spend several million dollars in building up a new Cape May. A large harbor for vessels is to be excavated, and the soil used in raising the ground several feet above the highest tides. It is expected that all this will revolutionize Cape May, and the future of St. John's can only be guessed at. On Sunday, Aug. 2, the Bishop visited the parish, preaching and celebrating at a late service, while the Rev. Dr. Manning, vicar of St. Agnes' chapel, New York, took the early Eucharist, and the Rev. Dr. Sutton, rector of Trinity Church, Swedesboro, preached in the evening. There was a large offering for Missions.

SOME YEARS AGO the Rev. Robert F. Innes and his wife were providentially led to found a home for crippled children in Philadelphia. From a very small beginning this has now grown into a large and well equipped institution in West Philadelphia, known as "The Home of the Merciful Saviour for Crippled Children." There are more than sixty little sufferers in residence. During the summer months they are brought to the New Jersey seashore. At Avon a large house shelters the entire family and St. John's Church was built in part as a chapel for the Home. The Rev. Mr. Innes has charge of the services, and the music is well rendered by the children. The church is open during the summer only. Others besides the children are welcome, and there is generally a large congregation on Sunday morning. There could hardly be a more touching sight than the spectacle seen by these visitors each Lord's Day—boys and girls on crutches, and others deprived of all power of motion, lifting up their voices in songs of praise. There is a little flower which only gives out its sweetness when crushed—a fit symbol of these afflicted little ones as they lead in singing the hymns and anthems of the service. If there is a vacant bed in the home, any crippled child is made welcome, without thought of compensation and without reference to nationality, creed, or place of residence.

When the Bishop visited Avon on July 19, he found much to commend—a new tower, a bell, and various gifts for the furniture of the church, the church newly painted, and the grounds laid out by a landscape gardener, and well cared for.

ST. MARY'S-BY-THE-SEA, at Point Pleasant, had a legacy left some years ago, which, together with a fund already on hand, made possible the building of a rectory. With this prospect the trustees have decided to take the church from the care of the Asso-

ciate Mission, which has had charge, and to maintain services independently, the year round. During the summer the Rev. Richard M. Sherman of St. Agnes chapel (Trinity parish) New York, is responsible for the services and a number of visiting clergy assist him. St. Mary's has for many years owed much to the interest of the Bishop of Chicago, whose summer home is on the Manasquan River, just outside the village.

AT ST. JOHN'S, Somerville (the Rev. Chas. Fiske, rector), work has commenced on the alteration of the old church building, which was moved when the new stone church was built, and a considerable sum of money will be spent in remodeling and fitting it for a parish building. The several societies of the parish are undertaking different parts of the work, and it is expected that the expense will thus be met without any debt or any unusual financial effort.

CHRIST CHURCH at Riverton has suffered a sad bereavement in the death of General William L. James, who was secretary of the vestry, had for the twenty-four years of his residence in Riverton been an active worker in the parish, and was one of the most respected and beloved residents of Burlington county. His sterling Christian character was appreciated by all who knew him. Gen. James remained in active service in the parish till within a few months of his death, when failing health made his resignation necessary.

ON AUGUST 16 the Rev. Francis H. Smith finished a most useful ministry of two years in Christ Church, Palmyra. On the following Sunday he goes to Spotswood as rector of St. Peter's Church there. The Rev. R. A. Rodrick has been obliged to resign St. Paul's Church, Camden, one of the largest and most important parishes in the Diocese, because of impaired health. He is now in charge of Colfax, in the Diocese of Spokane.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Rector-elect of St. Mark's, Cleveland—Armenian Service.

THE REV. C. SYDNEY GOODMAN will enter upon the rectorship of St. Mark's Church, Cleveland, Sept. 1st. Mr. Goodman succeeds the Rev. F. E. J. Lloyd. He is somewhat more than 30 years of age, a native of Worcester, England, and a graduate of St. Augustine's Missionary College, Canterbury. After his graduation he went to Canada where he was ordained both as deacon and as priest in 1889 by the Bishop of Ontario.



REV. C. S. GOODMAN.

He was missionary at Bell's Corners, Ontario, till 1892, after which he had charge of work in Manitoba, then in Nova Scotia, and was afterward, from 1897 till 1902, assistant at St. Luke's Toronto. He came to Cleveland last year to assume the charge of the Church of the Good Shepherd where

[illegible]

A VERY INTERESTING service was held in Trinity Cathedral chapel, Cleveland, on Sunday, August 9th. It was the celebration of the Holy Communion, combined with the administration of Baptism, according to the use of the Armenian Church. The Rev. Mashtots V. Papaziantz of Worcester, Mass., Archdeacon in the Armenian Church, conducted the services, assisted by a local deacon and three attendants who performed the functions of clerks or choir.

The ceremony opened with the "Hymn of the Vestments," begun in the vestry and continued as the procession moved up the centre alley of the chapel to the altar. One of the attendants carried a brass censer, in which incense was burned at the usual points in the service.

Arriving at the sanctuary, the priest washed his hands and made his confession. after which, at an "oblation altar" at the side, the elements were offered, consisting of unmixed wine and unleavened wafers about three inches in diameter, stamped with the Crucifixion.

At this point the Communion service was suspended for that of the Baptism, and the priest and attendants, followed by the father carrying the child, now marched to the entrance of the chapel, near which the font is situated. Since the Armenian Baptismal service includes an Epistle, Gospel, and Creed these were next said, and made to stand for the Epistle, Gospel, and Creed of the Holy Communion. The Nicene Creed was used. Next, the water in the font was blessed, a cross being passed through it and an infusion of holy oil being made in it. All the oil used by the Armenian priests for such purposes is consecrated in the sacred city of the Armenians at the foot of Mt. Ararat. The water having been thus prepared, the child was then undressed and immersed in it three times. The rite of Confirmation followed immediately, the child being anointed with the holy oil on eyes, ears, nose, mouth, hands, breast, back, and feet, with a special prayer at each anointing. The custom of combining Confirmation with Baptism is said to have arisen from the state of persecution in Armenia, which made it difficult to have the visitations of a Bishop.

The priest and his attendants having returned to the altar, the elements were

...to the priest. Then followed the *Agnus Corda*, the *Sanctus*, and the words of Institution; then the Prayer of Calling upon the Holy Spirit, and the Prayer of Consecration; then the Memorial of the Dead, the Prayer for the Quick and the Dead, and the Lord's Prayer. Next came the Elevation of the Elements separately, the Commixture of the Bread and Wine, and the Demonstration to the people. Finally, the Breaking of the Bread into the chalice was made, and the Communion.

After the Communion, the Prayer of St. Chrysostom was said, and a Litany. Then the Beginning of the Gospel of St. John, our

24881 The union of both Protestant and Roman Catholic missionaries, who have wanted divisions in an ancient Christian nation and its established Church. Such converts as are made are separated from their brothers not only theologically but politically, and create internal dissensions which assist the virulent persecutions of the Turks from outside. The differences between the Armenian Church and the Catholic Churches of the West are not vital, but are essential to the political condition of Armenia, so Mr. Papaziantz explained, because they support its political freedom. It was national spirit which opposed the efforts of both the Greeks and Romans to absorb the Armenian Church.



ST. JOHN'S CHURCH, CENTRALIA, WASH. [SEE NEXT PAGE.]

"last Gospel," was said by the priest aloud. so that all might hear, and the service was closed by the Benediction, which may be translated as follows:

"Blessed may you be by the grace of the Holy Spirit. Go in peace, and Christ Jesus be with you evermore. Amen."

The child which had been baptized was then brought and formally offered to God before the altar.

In the evening the Rev. Mr. Papaziantz conducted an evening service and gave an address in English on the history of his country and his national Church. The Armenians claim that their Church was founded by St. Bartholomew, and that it is the oldest Church existing. They bitterly protest

Armenians saw that to give up their national Church was to lose their national existence, and their answer was: "It is best for us to descend into hell with our holy fathers than to enter into Eden with thee Greeks and Romans."

Mr. Papaziantz closed with an impassioned appeal for help for his oppressed countrymen.

"Where is civilization?" he asked; "Where is Christianity? A whole nation calls them to help her, and—they show her a Bible. But that book we have already; we have died for it and we are dying every day by tens of thousands for it. You generous Americans who spend millions for missions, help to deliver us from massacre, and we ourselves

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will educate our children. You, the people of the civilized world, Jeremiah, were he to-day to lift up his voice as of old upon you might well call to help arm the Armenians against the Babylon of the twentieth century, Constantinople. The Armenians are weary of fighting; they hate war; they long for repose. But yet they must fight, be it said to the shame of so-called peaceful civilizations, they must fight for the privilege of following the Prince of Peace."

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

New Church at Centralia—The Bishop—Progress at Everett.

ON THE Eighth Sunday after Trinity Bishop Keator dedicated a pretty church in the town of Centralia. The rector of the church in Chehalis, the Rev. C. G. Hannah, assisted the General Missionary in the service, and the Bishop preached and celebrated the Holy Communion. At the evening service four persons were baptized and seven were confirmed. There is no debt.

Several years ago there was a church in Centralia. There was a debt, there was some difficulty, and the church was sold to the Free Methodists. The Church people felt deeply humiliated. They resolved to recover lost ground. They have now succeeded. There is no debt on the church.

BISHOP KEATOR and family are in Paradise Valley, which lies at the foot of Mt. Tacoma. They will make the ascent of the mountain, 14,500 feet high.

AT THE END of the first year of the rectorship of the Rev. John Brann at Trinity Church, Everett, on Sunday, August 9th, Mr. Brann recalled to the congregation that 148 names had been added to the communicants' list, 4 guilds had been organized, one disbanded, the choir number had trebled, and the Sunday School had very largely increased, during the year. There have been 31 persons baptized and 37 confirmed.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

THE REV. R. A. EDWARDS, D.D., has gone abroad in response to an invitation to take charge of services for the remaining summer months at K nigen See, and St. Luke's, Carlsbad, where he officiated during the summer of 1900. He will return late in September, by which time the improvements in his parish, Holy Innocents', Tacony, will probably have been completed. The Rev. Isaac Gibson, D.D., rector emeritus of St. John's, Norristown, is officiating at the Church of the Resurrection, Tioga, during the absence of the rector, the Rev. Joseph R. Moore. The Rev. Howard Ernest Thompson, rector of St. Peter's, Freehold, N. J., is officiating on Sundays in August at St. Philip's Church, Philadelphia, in the absence of the rector, the Rev. Clarence W. Bispham.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Centennial to be Commemorated.

THE CENTENNIAL of the first Convention of the clergy of the Church held west of the Allegheny Mountains, will be celebrated on Saturday, Sept. 26th, at St. Thomas' Church in Washington County where the first Convention was held. The original minutes are still in existence and in the possession of the Bishop of the Diocese. The celebration will be a notable event.

QUINCY.

Presentation of a Cope.

THE REV. H. R. PERCIVAL, D.D., one of the Philadelphia clergy, has presented to the Diocese of Quincy, through the Bishop-elect, a

cope of rich red silk. On the front there is a beautifully embroidered figure of our Lord, with the chalice and host. On the orfries are the outlines of six saints.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

New Church at Metropolis.

THE FOLLOWING CORRECTIONS and fuller statement relating to the newly opened church at Metropolis, are received:

"It is not a chapel, but a church. The Rev. W. H. Tomlins is not the missionary, and has not been since December, 1902; the Rev. J. A. Brown beginning his services as missionary at Murphysboro and Metropolitan, May 21, last, who, on his first visit to Metropolis, found all work on the church at a standstill. At his earnest request, Mr. J. G. Willis, a member of the mission, raised the money, and for several weeks gave his personal attention to the work. Services were held in the church for the first time Sunday, July 26."

VIRGINIA.

G. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Death of Rev. B. M. Randolph.

ONE OF THE LEADING clergy of Richmond, the Rev. Buckner Magill Randolph, rector of Emmanuel Church, Henrico County, and brother to the Bishop of Southern Virginia, died at the old family homestead in Fauquier County, on the morning of August 11th, in his 62nd year. Mr. Randolph was ordained as deacon in 1882 and as priest in 1883, both by the late Bishop Whittle. He has been in his present charge for a number of years and was previously rector of St. Luke's and Emmanuel parishes, Powhatan County.

EPIGRAMS BY PRESIDENT ROOSEVELT.

IT IS ALMOST as irritating to be patronized as to be wronged.

The man who lives simply and justly and honorably, whether rich or poor, is a good citizen.

A man, to be a good citizen, must first be a good bread-winner, a good husband, a good father.

If a man will submit to being carried, that is sufficient to show that he is not worth carrying.

In the long run, the only kind of help that really avails is the help which teaches a man to help himself.

Hardness of heart is a dreadful quality; but it is doubtful whether, in the long run, it works more damage than softness of head.

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CANADA.

News of the Dioceses—Death of Rev. R. Mosly.

Diocese of Montreal.

AT CHRIST CHURCH CATHEDRAL, on Sunday morning, Aug. 9th, special reference was made by the vicar, the Rev. H. Symonds, to the conference of the Union of Commerce, to be held in Montreal the third week in August. Dr. Symonds said it was a most important event, as it was fraught with consequences on more than merely the commercial side; it would have a great bearing on the moral and spiritual as well as the material interests of the Empire. He announced that the following Sunday morning, Aug. 16th, would be set aside for the delegates to the conference, when a special sermon would be preached, the subject being Commercial Interests, with reference to Christianity. Special prayers would be offered for the guidance of the delegates on their way to the city.—THE Rev. J. A. Elliott is to assist at St. George's Church, Montreal, for the present.

Diocese of Moosonee.

THE LAST ACCOUNTS from this far away region speak of a good deal of sickness in some of the mission posts. Three of the missionaries have each lost a little daughter by death during the past year. Some nice gifts have been sent from Toronto Diocese to the Moore Cottage Hospital, amongst them a beautiful stethoscope, thermometer, and surgical instruments, and from the Deaconess' House Committee, a pocket surgical case.

Diocese of Niagara.

THE CHURCH property in the parish of Rothsay has been much improved. A new tower for the church is now planned. A very warm welcome was given by the parishioners of St. James' Church, Guelph, to the new rector, the Rev. E. P. Sparling, and his wife, July 29th.

Diocese of Algoma.

THE QUIET HOUR at the meeting of the Rural Deanery of Algoma at Little Current, was conducted by Bishop Thornlie, who also was celebrant at the early celebration of the Holy Communion on the first day. A good deal of important business was transacted and some interesting accounts of work in their various missions, given by the clergy present.—THE DEATH of the Rev. R. Mosly in Winnipeg recently, at the age of 84, removed one of the early pioneers of the Algoma region. He was the first missionary sent into the northern part of the then Diocese of Toronto by Bishop Bethune, and he

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continued his labors under Bishop Fauquier and Bishop Sullivan when Algoma Diocese was cut off.

Diocese of Ontario.

LARGE CONGREGATIONS were present at the reopening services of St. John's Church, Oxford Mills, July 26th, after the completion of the new chancel. A silver pocket Communion service was presented to the rector, the Rev. Mr. Reeve, on his departure for another field of labor.

Diocese of Huron.

THE FIRST RECTOR for All Saints' Church, London, the Rev. T. B. Clark, has just been appointed. All Saints' is the latest parish to be formed in London.—THE BISHOP and Mrs. Baldwin have been spending their summer holiday at Métis on the Gulf of St. Lawrence.

Diocese of Quebec.

QUITE A NUMBER have been present at the daily services of the little Church of St. Peter's-on-the-Rock, at Cap à l'Aigle, a summer resort on the Lower St. Lawrence, during the present season. Visitors from all parts of Canada and from the United States make use of the services in this quaint little church. For a good many years the chaplain in charge of it during the summer has been the Rev. F. B. Allnatt, D.D., Professor in Bishops College, Lennoxville.

MEXICO.

Synod of the Mexican Episcopal Church.

THE SYNOD of this Church met in annual session in the City of Mexico, on Wednesday, Aug. 5th, and was in session two days. The opening service was held in the Pro-Cathedral at 10 A. M. There were present, all duly vested, eight presbyters and four deacons, the rector of Christ Church—Anglo-American—and the Episcopal vicar, the Rev. H. Forrester, the last being the celebrant. The preacher was Sr. Pbro. Carrion, whose sermon was an earnest setting forth of the duty of both clergy and laity to work for their Lord, and an eloquent appeal to all to sacrifice themselves in behalf of Church and country.

The organization of the Synod took place immediately after the service, Sr. Pbro. Orihuela being elected President and Sr. Pbro. S. Salinas, Secretary.

Among the matters spoken of in the report of the Executive Committee was the resignation of the Rt. Rev. Dr. Clark, Presiding Bishop of the American Church, as Provisional Bishop. The resignation was offered because of age and infirmity, and at the proper time it came before the Synod for its action, and was regretfully accepted. A vote of thanks was ordered to be sent to the venerable retiring Bishop, with suitable acknowledgment of his kind and valuable services.

The election of a successor was set for Thursday morning. The Holy Communion was celebrated at 8:30, and the Synod went into session at the close of the service. Sr. Pbro. Carrion nominated the Rt. Rev. Dr. Satterlee, Bishop of Washington, supporting the nomination by a hearty and eloquent tribute to the nominee as one of the oldest and most faithful friends of the Mexican Church. The nomination was seconded by Sr. Pbro. Perez, and the only one of the men now in the service of the Church, who was ordained by Bishop Lee of Delaware in 1875. As there was no other nomination, the election of Bishop Satterlee was carried by acclamation, every member of the Synod rising to his feet to give emphasis to the cordiality and unanimity with which the choice was made. It is understood that Bishop Satterlee is asked to serve until the American Bishops shall give their final answer to the request of the Mexican Church for the consecration of its Bishops-elect. It is expected that they will do this at their meeting at the General Con-

vention in October of next year, the long delay being caused by supposed canonical objections to earlier action.

Another important question before the Synod was that of self-support. A committee of laymen was appointed to recommend some action on the subject, and when it presented its report the matter was discussed with great earnestness, the result being the appointment of a special commission to draw up a statement and appeal to the members of the Church, calling upon every one to contribute regularly and systematically to its support. The clergy will do their part, by seeking, when and so far as possible, to support themselves. One is already doing this, wholly, giving his Sundays and other necessary time to his ministerial work. Another is doing the former, but serves in the ministry only as his circumstances permit. Two or three others have given up a part of their allowance, and as there is a disposition to do this to the uttermost, the schedule of allowances—there are no salaries—is reduced, and will be more and more so in proportion to the expense, as a whole, of carrying on the work.

Twenty-three congregations were represented by seventeen lay delegates. Some were not represented because they were unable to pay the necessary expense, the people being very poor. Five of the clergy were absent for various reasons.

The reports of the presbyters in charge, supplemented by the statements of their assistants, indicate a healthful condition of things, generally, although the difficulties encountered are many and great, not the least of them being the persecutions, social and in other ways, in certain regions; and these are a serious obstacle to rapid progress, and cause more or less loss, some real and

About Complexions.

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"For days at a time I had been compelled to keep to my bed on account of nervous headache and stomach trouble, and medicines did not give me any relief. I had never consulted a physician in regard to my headaches and terrible complexion, and I only found out the cause of them after I commenced the use of Postum, which became known to me through Grape-Nuts. We all liked the food Grape-Nuts and it helped us so we thought Postum must certainly have merit, and we concluded to try it. We found it so delicious that we continued the use altogether, although I never expected it to help my health.

"After a few months my headaches were all gone and my complexion had cleared wonderfully, then I knew that my troubles had been caused by coffee and had been cured when I left off coffee and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

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The publishers have introduced this book to American readers because of the difficulty felt by our students of Christian Evidences in recommending any work that is thoroughly satisfactory and up-to-date on this subject, in which the grounds of attack shift so widely from time to time as position after position is abandoned by the unbeliever, that there is need for frequent reviews of the subject. It is believed that this work will be found satisfactory.

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some only apparent, especially by causing the people to be constantly moving from place to place, in order to make a living, whereby many are lost to our records.

The statistics made up from the reports, which cover about eleven months, are as follows: Baptized, 78; confirmed, 115; communicants, 871; other members, 521; offerings, \$1,013.20. The third and fourth items, compared with those of last year and the number of confirmed now reported, indicate a falling off, but there has been no actual loss, except from natural causes or such as may have apparently occurred from that just referred to. Some of the reports were unsatisfactory because of changes of ministers, and the consequent lack of acquaintance with the field and the people. It is quite as difficult, to put it mildly, to secure consistent and accurate reports in Mexico as it is in the United States, which should not be a matter for surprise. A plan is now under consideration by which it is hoped to secure the best possible results, in the way of full and accurate reports, and it is expected that at next years' Synod these results will be evident. One thing may be confidently affirmed, however, of the reports as they are, viz., that they do not include any doubtful items.

After the adjournment of the Synod the Executive Committee was organized, Sr. Pbro. Hernandez being elected President, and Sr. Pbro. S. Salinas, Secretary. This body, composed of six presbyters and five laymen, acting in conjunction with the Provisional Bishop or his vicar, will govern the Church until the next meeting of the Synod.

H. FORRESTER.

City of Mexico, Aug. 11, 1903.

MUSIC

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[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

IN THE ISSUE OF THE LIVING CHURCH for January 3d, 1903, we gave a statement of the facts which led to the offering of a prize by the Society of the Cincinnati for the best musical setting of the words of the national hymn.

Through the courtesy of the officers of the Society we are now able to print the following report which we feel will interest all concerned.

At the end of May, 1903, after nearly two years' attention to the subject, the Committee had received 517 original compositions to the words of "America."

The names of the composers were all carefully removed from their respective pieces which were severally numbered and a private record kept by the Secretary of the Special Committee.

These compositions were sent in turn to every member of the Musical Committee who made up his independent judgment and returned them to the Secretary of the Society, who then sent them to the next member of that Committee, until all the gentlemen of that Committee in succession had passed upon the submitted compositions.

Their separate reports were then severally submitted to the Special Committee of the Society, which met at the Metropolitan Club in New York City and spent many hours in considering the merits of the various compositions.

No two of the Musical Committee united on any one tune, and but four tunes were recommended as the best in comparative excellence.

Two or three other tunes were referred to as worthy of mention.

The Committee finally decided that the composition which was numbered fifty had

in their judgment more intrinsic merit than the others.

This, it was then ascertained, had been written by Mr. Arthur Edward Johnstone, in the City of New York, a gentleman not known to the members of the Committee.

At the annual meeting of the Society held pursuant to law in the Senate Chamber of the Old State House, Providence, Rhode Island, on July 4th, 1903, the report of the Special Committee was duly approved and ordered on file.

At the afternoon public commemorative celebration held in Representatives' Chamber, Old State House, Providence, on the afternoon of the same day, in the presence of a large audience including the Colonial Dames and Daughters of the American Revolution of the State, the President of the Society announced the award of the gold medal, and in doing so remarked that the Society had not ventured to select a National tune to the words of America for the eighty million people of the United States, knowing full well that such tunes were inspired and not created, as a rule, by competition, and that a tune might be selected by the people for a National Air which nevertheless did not have much intrinsic merit.

The President, as an illustration, referred to the tune, "An Ode to Anacreon in Heaven," which was first sung in Edinburgh, in 1784, and during the War of 1812 was sung by the American soldiers to the words beginning, "Ye Sons of Columbia."

The President said he had often heard the old veterans sing at their dinners in New York City, to these words, and added that Francis Scott Key wrote the "Star Spangled Banner" to the same tune just when the Preliminaries of Peace were being signed at Ghent, so that those words were not sung during the War of 1812.

He further remarked that it could hardly be claimed that the "Star Spangled Banner," any more than "Yankee Doodle" or "Hail Columbia," was written on correct musical lines.

As to their Fourth of July commemorative celebrations, the Society considered it

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inappropriate to sing "America" to "God Save the King."

It had been urged that that tune had a tendency to unite the English-speaking people by being the tune for the National Anthem of Great Britain as well as of "America," but the answer to this was that it was originally written especially to extol royalty and was to-day the National Air of North Germany and of Belgium and other monarchical countries, for the reason that it did distinctly emphasize the monarchical idea.

In this connection the President of the Society gave a recent instance of its use, which had been told him.

When Prince Henry of Prussia came to attend the launching of the Emperor William III. Yacht, the *Meteor*, the German Ambassador, Von Holleben, was asked what tune should be played as the National Air of North Germany and replied, "God Save the King."

When the launching was about to take place, a large steamboat, crowded with Germans, came close by, their band of music playing the "Watch on the Rhine," and the German-Americans cheering vociferously, but neither Prince Henry nor his suite paid the slightest attention to the demonstration, probably because that tune has a *Republican* suggestiveness.

The President of the Society then called upon Mr. William Watts Sherman to present the medal, which he did in fitting terms, to Mr. Johnstone, who was present.

The composer then played the tune upon the piano, and a quartette sang it, and after the first verse the entire audience joined in the singing, exhibiting very much interest.

At the banquet of the Society in the evening at the University Club, in Providence, after the Governor of the State had responded to the usual toast to the State never omitted since the first banquet of the Society, in 1784, Mr. Johnstone was called upon to make a few remarks, and, in doing so, said that he had written this particular tune in a fit of enthusiasm twenty years ago, and then had put it aside, playing it occasionally for friends who desired him to do so, and that he had submitted it in the competition because his wife had noticed the newspaper accounts and desired him to do so, and that he had been very much gratified at its favorable reception.

The fact that it was not written for a competition, but was, as it were, born like the "Marseillaise" or the Russian National Anthem, in a fit of enthusiasm, is a singular fact in connection with the consideration of the remainder of the 517 compositions.

For this reason it may commend itself to the people of the United States as a fit substitute for the other tune.

At this same banquet the Honorable Samuel F. Smith, of Iowa, son of the Rev. Dr. Samuel F. Smith, who wrote "America" in 1832 for a Fourth of July Sunday School celebration, produced the original manuscript of the Anthem, which was written on three separate sheets of paper, some of which had been previously written upon, and said it was written by the author in a few minutes when seated by the window of his home, and in a moment of patriotic enthusiasm.

GOOD THINGS TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well told story is as welcome as a sunbeam in a sick-room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you can not see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under

a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to greet your friends with a smile.

They carry too many frowns in their own hearts to be bothered with any of yours.—*Selected.*

A NEW electrical machine has been invented, says *The Evening Post*, by which, it is claimed, ice can be made in houses or apartments at much less cost than it can be furnished by any company. The machine is operated by a one-horse-power motor, which is declared to be capable of producing 1,200 pounds of ice in twenty-four hours, at a cost to the consumer of about \$1. It is also declared by the electric company which is using the machine that a small refrigerating machine on the same principle can be installed in any refrigerator which will maintain an absolutely even temperature for a whole season, and that it will also produce small pieces of ice for an ice-pitcher, and may be used for freezing cream. In Hartford, Conn., the electric light company intends to lease the machines to householders, and charge them only for the current used in them. The new machine uses anhydrous ammonia, and its expansion is regulated by a small electric motor, which goes about its work automatically and requires no more attention than the usual oiling.

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